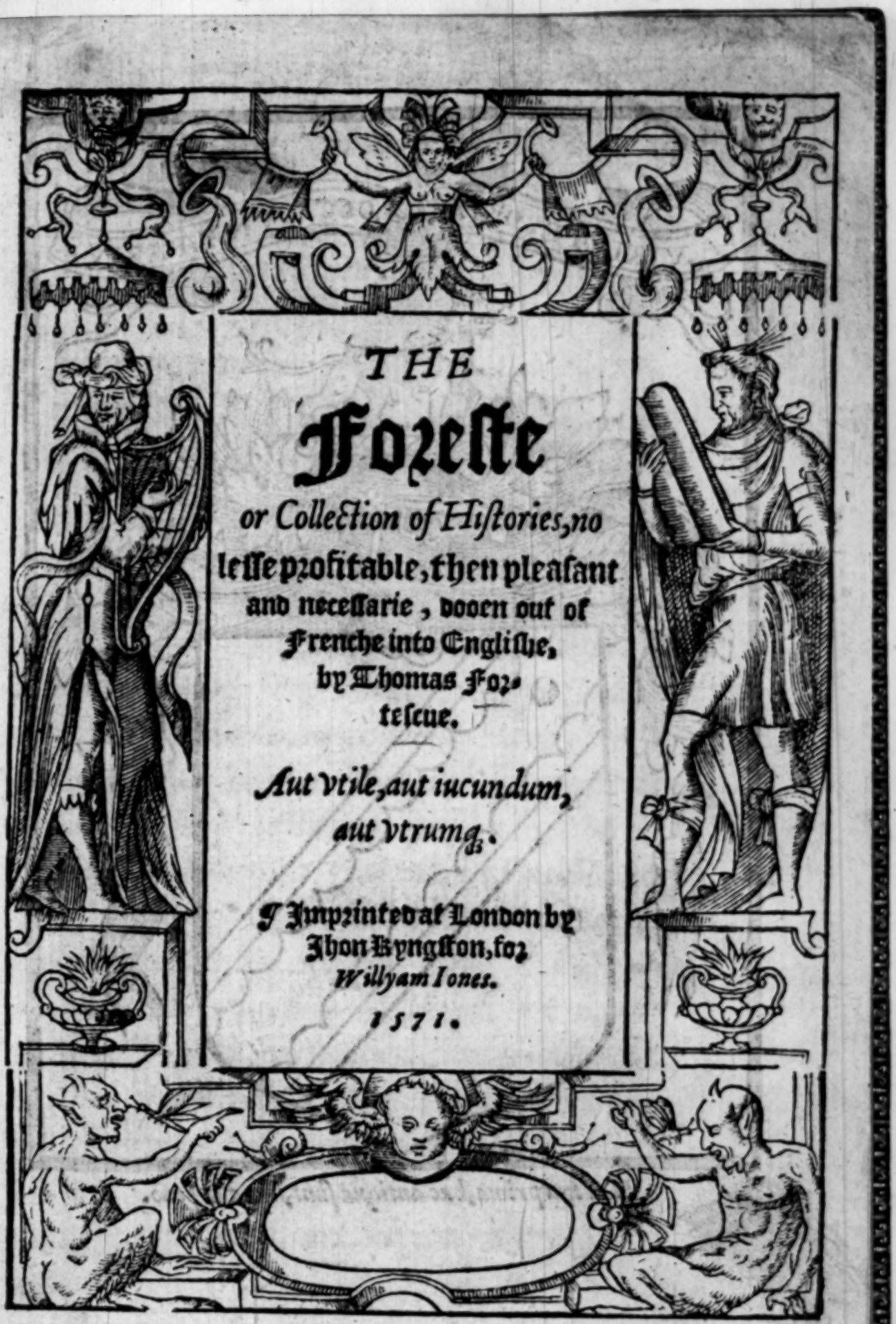


THE Forcste

or Collection of Histories, no lesse profitable, then pleasant and necessarie, drawen out of Frenche into Englishe, by Thomas Fortescue.

Aut vtile, aut iucundum, aut vtrumq;.

Imprinted at London by Ihon Kyngston, for Willyam Iones.

1571.



Hac tua prima, hac antiqua sunt, non alia pomo.

¶ To the worshipfull Ihon Forteſcue Eſquire, maiſter of the Queenes Maieſties greate Garderobe, Thomas Forteſcue wiſſheth continuaunce of health, with increaſe of worſhippe.

DAiſſyng hence into ſome the partes beyonde the ſea, not yet long ſince (righe worſhipfull) of parte for myne experience to acquainte my ſelf with the nature of ſtraūgers, to ſe their order, and gouernment, in the adminiſtration of the weale publique, to ſee the ſoile it ſelf, and the commodities therof, to ſauour of their language, with others the ſemblable: but chiefly for myne increaſe, in the ſtudie of good letters, wherein as Englande lacketh not good ſchooles, for that purpoſe, ſo thought I theim leſſe able yet, in the other reſpectes to ſatiſſie, and aunſwere my deſire. VV here a fewe monethes after myne arriuall, the worlde grewe to bee ſuche, ſo tumultuous, and troubleſome, that no manne could aſſure hymſelfe, or promiſe him ſelf ſafe beyng: gates eche where were ſhutte, tounes and holdes were fenced, caſtles, and fortes furniſhed, all paſſeges ſtraightly, and diligently obſerued, the

fieldes full of armed menne, readie to the battaile, and in fine, throughout one onely face, and counte-
naunce of hostilitie. By meanes whereof, the lawes were lockte vp, as if thei neuer had been knowen, iustice was then to none, or sure to fewe menne ministred, all artes Mechanicall, and Sciences surceased, euery corner full of cloase, and whisperyng mutterers, no manne from others malice, or safe, or well assured. In schooles now were the chaires voide of their learned doctours, no man deliuered lawes from Iustinian the Emperour, the solace of the sicke Hippocrates was then, and Galene eke vnknowen, the sciences exiled then, the scriptures were not taught, the tonges were all forgotten, Philosophie, the loue of wisedome, there a straunger. Besides these I nothyng speake of the greate nomber of houses, churches, chapelles, and villages, vtterly wasted, and consumed with fire, of the wilfull profusion of wine, oyle, corne, and the semblable: of the moste lamentable, and marueilous penurie, and want of necessarie victualles, of the pitifull complainte of the indigente, and neadie, of the frownyng faces betwixt neighbour, and neighbour, of the little truste the maister had in his seruaunte, the father eke in his childe, or one manne in an other. Thus therefore,

when

When all thynges grewe on, to ſuche diſorder, when policie gaue rome, and place to hoſtilitie, when armes, and armed menne had all thynges in poſſeſsion when none liued voyde of feare, when no ſtate was aſſured, then knewe I not what better to dooe, or how better to ſpende the long, and wearie howers, then at tymes to buſie my ſelfe in ſome lighte, and pleaſant ſtudie. By meanes whereof, I choſe to wade into this Foreſte, wherein I muſte confeſſe, I had ſuche preſent likyng, as ſeldome my happe hath been or neuer to finde the ſemblable. So hauyng then bothe redde hym, and redde hym through againe, with due conſideration of the excellencie, and great learnyng of the auctthour, I thought I could not better ſpende that ſo wearie a tyme, then in tranſlatyng this Foreſte, into our naturall language, to gratifie my countrie therwith, to whiche not to our ſelues we liue ſtill, and ſtill are borne. Eſpecially for that I knewe it written, in three ſunderie tounges, in the Spaniſhe firſte, by Petrus Meſsia, a gentlemanne of Siuile, and thence dooen into the Italian, and laſte into the Frenche, by Claudius Grugette, late Citezein of Paris: wiſhyng that wee were ſo labourous, and ſo diligent, that no thyng emongeſte them were written, whiche we with theim impar-

ted not. And yet I muſte confeſſe, that in this preſente vertion, diuers chapiters are lefte out of purpoſe, and aduiſedly, not by ouerſight, by ſlouth, or by negligence, whiche I thought I might with as good warrante dooe, as others ſome to adde, or chaunge at their pleaſure, eſpecially for that the matter ſo dependeth not, one parte of the other, that the firſte without the ſeconde, or the ſeconde without the thirde, or that without theim bothe, might pleaſe or contente in any thyng the reader. For beyng as it is a collection of ſunderie matters, the lacke of one annoieth not, or maihemeth not th'other, yet for my full diſcharge, and purgation herein, I wiſhe that the ſkilled in the tounges, at their leaſure ſhould cõſider, what thei are, how many, of what weight, or importance, that whileſte my deſire was onely to giue that, whiche was profitable, and pleaſyng therin, I might not be thought more daintie, then truſtie to carue hym at my pleaſure. Neither would I againe be thought ſo rough, and harde a cenſor with idle ſuperfluitie, to charge in oughte the auctthour, whoſe vertues and learning, I reuerence and honor. And farther doe promiſe, that if it maie be thought expedient, at ſome tyme hereafter, to collecte alſo the remnante. In the meane ſeaſon, I beſeche your

worſhip

worſhippe to accepte herein my doynges, garde and defende from wrong this little Foreſte, for whoſe cauſe onely, I tooke it firſte in hande, of parte, that if the reader conceiue herein any likyng, that he therfore ſtande bounde to none, but to you onely, of part alſo, to leaue you ſome ſmall ſhewe, or token of my poore minde, readie alwaies, and vowed to dooe you all kinde of ſeruice, truſtyng that you will as fauourablie accepte it, as in caſes not diſſemblable, hath been your wonted vſage, whiche if I maie perceiue, (wherof I neuer doubted) it ſhall cauſe me to attẽpte ſome other thyng in tyme to come, percaſe with my greater paine, and laboure. And this truſtyng that this rude, and ſimple vertion ſhall finde ſome grace, and fauour with the indifferent reader, ſhadowed eſpecially with the countenance of your willyng, and fauourable protection, I ende, wiſhyng you many, and good daies in this world: and in the other to come, eternall ioye, and felicitie.

Your worſhippes where ſo it ſhall pleaſe you to vſe or commaunde: hym, Thomas Forteſcue.

TO THE GENTLE READER.



Euer was I ignorante (gentle reader) to howe many daungers he willyngly exposeth hymself, that for thy sake taketh paine to publish any thyng in writyng, so daintie, and so diuers are the iudgementes of menne, so prone to depraue, and contemne the sweate of others. How be it, to dooe thee pleasure, I would not leaue to hassarde my credite, moste assured that I shall not please all, and glad notwithstandyng, if I might content some. The learned I truste, will take all in better parte, coueryng, and excusyng whatsoeuer thei finde lesse absolute, or perfecte, knowing that there neuer yet wrote any so aduisedly, who had not, or at least neded not, the file againe of some one other. And as touchyng the others, I no more dread their harde, and siniſter iudgement, then I hunte, or thirste in any thyng, their praise, or commendation. To profite neuertheleſſe generally, was my desire, but chiefly the leſſe learned, with this present Foreste, whiche for good cause me thought, I so might name, or title, for that beyng a collection of diuers, and sundrie matters, is as a Foreste, well furnished

furnished with many trees, birdes, and beastes, of different, and contrary natures. And if ought herein maie please thee, or profite thee in any thyng, accepte it thanckfully, other price thou paiest none, and giue by thy good example, occasion to the studious, and learned in good letters, to take in hande, or attempte with like good will some other thyng, to thyne onely profite, furtheraunce, and commoditie. Assuryng thy self, that none in any sorte, do better deserue of their countrie, that none in any exploite dooe toyle, or trauaile longer, that none swincke, or sweate with like paine, and anguishe, that none in like sorte hassarde, or aduenture their credite; that none desire lesse stipende, or salarie for their trauaile, that none in fine, are worse in this age recompensed. Shewe thy self therefore gratefull, bee thankefull to the auctbour, enter into his Foreste, disportyng thee therein, some laune, some range, perchaunce maie please thy indifferent mynde, some walke, or some thyng els, maie lende thee contentation, nothyng I trust shall greue, or annoye thee hedgde therein. And as for me, this onely in recompence I craue, that thou fauourablie wilte accepte, and iudge of these my paines, whicbe if I maie perceiue, I will not leaue to greue me, to doe thee greater pleasure. Fare thou well, and suche lette

bee thy censure, as is towardes thee my meanyng.

Suche faultes as haue paste in Printyng, as thei in deede bee many, and euery where aboundante, so of thy courteste excuse vs, whether thei bee but letters, whole woordes, or otherwise, and as the sense shall leade thee, so amende what so thou findeste, or lackyng, or superfluous, assuryng thy self, that it somtymes paste vs, in more perfecte wise, then thou in these receiueste them.

Giudica de gli altri come vorreste di te si giudicasse.

¶ An aduertisemente, written by the translatour, to his booke.

GOe hence thou little booke,
goe shewe thy selfe aboute:
Goe roome abrode and vewe eche place,
goe seke some harbour out.
Goe vp and doune I saie,
no tyme dooe thou mispende:
Goe seke the learned, and serue thou theim,
on them dooe thou attende.
Bee gladde and ioyous then,
when thei thee in hande shall take:
And when thei thee dooe open then,
to reade thee for my sake.
Beake then, and bowe thee lowe,
stoope doune with all thy might:
Lette then thy painfull seruice make,
thee gracious in their sight.
And feare not euery wieght,
his force that straight will bende:
With censure harde thee to oppresse,
of follie to condemne.
But thinke then with thy selfe,
reuenge none looke thou seke:
That suche with ease more soner will,
comptroll then dooe the like.
And feare not though againe,
thy papers faultes doe fill:
In Printyng whiche escaped haue,
and passe againste our will,
Correctours hadste thou fewe,
and Printers ofte doe misse:
The sence and meanyng easily,
the reader yet maie gesse.
Ne dread though straunger thou,
and geaste vnknowen shalte runne:
Though Frenche somtyme and Thoscane eke;

from

from forraine lande doeſte come.
In ſuche eſtſones the beſte,
and learned crewe dooe like:
And theim eche where ſome thyng to learne,
with carefull iye dooe ſeke.
And yet no ſtraunger greate,
though newe come to this laude,
Sithe that in Engliſhe habite thou,
in Englande now dooeſt ſtande.
Greate thynges doe promiſe none,
ne make thou ſhewe of muche,
Emong the meaner ſorte goe on:
contente thee to bee ſuche.
For thei that ſoare a loafte,
and ouer looke the reſte:
That matters greate doe promiſe, and
compare them with the beſte.
Of tymes dooe proue but fooles,
and ſhoote wide from the marke:
Thei promiſe more then thei doe paie,
thei paie not halfe their parte.
Therefore bee thou contente,
where ſo thou happe to come:
To promiſe leaſte what ſo thou paie,
this is of all the ſomme.
That I to thee in charge,
before the worlde giue:
That I ſtill would thou ſhouldſte obſerue,
whileſte ought of thee doeth liue.
Farewell I canne no more,
thy fathers bleſſyng haue:
Bee mindfull of his preceptes, and
thine honour looke thou ſaue,
And ſithe thou neuer ſhalte,
to hym retourne againe,
Worke thou hym good if that thou canſte,
for he thee pende with paine.

The Firſt parte of the Collection of Hiſtories.

¶ Why in the firſte Age men lined longer, then in this our Age preſent. Chap. 1.

WHo ſo euer is ſtudious in Holy Wrìte, ought in manner of neceſſitie to knowe, that in the Firſte Age, and before that for Sinne, the general Flodde ouerranne the whole Worlde, Mans like was then longer, then it is nowe preſently. For euidente is it, that Adam lyued nine hundred and thirtie yéeres: Sethe, nine hundred and twelue: Caine, nine hundred and tenne. And ſo afterwardes deſcending from the one vnto the other, who ſo lyued leaſte, lyued ſeuen hundred yéeres. And in theiſe our dayes, fewe reache to eightie, or nintie: which who ſo at any time palleth, rare is his hap, very ſtrange, and marueilous, in ſutche ſorte, that wée lyue not the tenthe parte of theire time. The Learned therefore, as well Diuines, as naturall Philoſophers, whiche haue hereof carefully diſcourſed, findinge the ſame Nature, whiche hathe géeuen vs cauſe of Wæinge, to be the very ſame, with that of theiſe forepaſſed Ages: and that theſe our Forefathers here lyued ſo longe naturally, and not by Myracle: féeling them ſelues not a litle herewith troubled, beganne curiouſly herein to ſearche the cauſes, or reaſons. The whiche thinge, as well vnto M. Varro, as alſo vnto infinite others, in the workes of Nature appeared ſo difficill, that they ſuppoſed the yéeres of the former Ages paſt, not to haue bene ſutch, as are theſe of our time. Which opinió is open folly, an errour to too greak, and altogeather inexcuſable, as wée ſhall make euidente

in the Chapter folowing, hauinge here first remembred the aduice of certaine graue, wise, & learned Authours. When therefore I reade the iudgemente of others, and in fine thence descende vnto mine owne opinion, the principal reason, mée thinketh, why we in this time, liue not as longe as did others in the firste, and Olde Age, is, that our Forefathers had not then any the causes, whiche in vs nowe ingender diuers maladies, and diseases, whence necessarily ensue Stoopinge Age, & Deathe. Here muste wée also consider, that our firste Parentes, Adam, and Eue were created, and framed by the very hande of God, without any other aide or meane: whence it is to be presumed, that he perfected them with complexion moste excellent, with a true Sympathia, and proportion of humours, the cause of theire continued healthe in these their many yéres. By meanes wherof, their Children, issuinge of Parentes of suche perfecte constitution, as also theire Offspringe risinge to them againe, whiche naturally lyued so longe, and many daies, muste resemble theire Elders in like perfection, and constitution of bodye, as men takinge either theire beginninge, or béeinge, of a matter most pure and simple, vntill such time as by the chaunge of Ages (whose propertie is to alter, and to impayre al thinges) the state of Man beganne to weaken, yéldinge his daies in number fewer then before. Againe in that Age, one thinge to them was very helpinge, and profitable: the whiche same to vs is very noysome, and contrary: whiche was the greate temperancy vsed in Drinkinge, as well in quantitie, as in qualitie also, with the small chaunge, and varietie of Meates: for neither had they so many sortes, or sundrie dishes, as wée, ne knewe they any, or newe, or dainty inuentions. To eate Fleashe, what it was, before the generall Floudde, was vnto Man altogeather vnknowen. Further, some hold for common, & most assured opinion, that bothe Fruites, and Hearbes without all compari-

son,

ſon, were in thoſe daies of farre greater efficacie, and vertue, then any, founde any where in this our latter Age: for that they then ſprange out of a new, and fyned ſoyle, and not of ſutche as nowe it is worne, waſted, weryed, and conſumed. For the Generall Inundation toke from it, his worthe or fatneſſe, leauinge it in reſpecte, infertile and barren, reſtinge ſalte and vnſauery, by the rage of the Sea, whiche many wækes flowed ouer it. Theſe reaſons then are good, and eche of them ſufficient to conclude, that it neither was ſo ſtraung, or marueilous, but rather a thinge moſt agrœant vnto nature, that men then lyued longer, then in theſe daies preſently. Farther it maie be ſaide, (that whiche wœ for an aſſured truthe holde) that Adam well knewe the vertues of all Hearbes, Plantes, and Stoanes, whiche alſo his Succeſſours, of him in ſutche ſorte learned, that to the like perfection after them, neuer any attained. This then was graunted them of ſomme parte for the preſeruation of their healthe, for the continuance, and protraction of their daies in this worlde: who to erpel the cauſes of diſeaſes, if any grewe on them, only vſed to miniſter Simples, abhorring our venemous compoundes of this Age: whiche in place to purge, and purifie mans bodye, weaken, and diſpatche for the moſte parte the poore patiente. Againe in theſe aboue remembred firſte yœres, both the life, and healthe of man was propte, and ſuſtained by the courſe of the Heauens, with ỹ influence of the Starres, and Planettes, then farre more beneficiall, then they preſently nowe are: for that then there neither had paſte ſo many Aſpectes, Coniunctions, Eclipſes, with other infinite Impreſſion Celeſtiall, whence nowe proceede ſo many chaunges, variations, & alterations on the Earth, and emonge the Elementes alſo in thoſe daies principal occaſion of healthe, and continuance, contrarye nowe in this our Age of all ſickeneſſe, and deathe. But aboue all that, that wee haue here alleaged, or by reaſon haue

any waye proued, I nowe maintaine the many yéeres of these our Firste Fathers, to haue procéeded of the only, and inspeakeable prouidence of God, whose Maiestye would their continuance shoulde be sutch, and so longe, and that these aboue remembred causes, ayded mutually one the other, to the only intente, that of two persons might then increase many, that the Earthe might be inhabited, and mankinde increased. Also farther consideringe, that for as mutche as Man after the fludde, liued not so longe as before: God licensed that they should enter into the Arke, and there saue them selues, more Men and Women then him selfe in the beginning, and at the first had Created, to the only ende, that the worlde might the soner be inhabited. S. Augustine, of this matter, writinge some thinge, reporteth, that our Forefathers hadde not only in health, and many daies, aduantage of vs, but also in huge and greate statures of body, as is euident, remembred by many, their boanes as well found in their Sepulchres, and Graues, as also at times vnder great Mountaines and Hilles: in sutche sorte that some assuredly hold, that thei were the boanes of such as liued before the Inundation. The same S. Augustine affirmeth, that being at *Utica* a towne in *Aphrike*, beholding there the boanes of a dead mans bodie, amonge others, founde there some of his Jawes, so great and weighty, that they well would haue poised an hundred of these in our Age. Notwithstanding though yet our life be short, yet maie wée not for iuste cause any where complaine: for that, if wée abuse it in contempt of the Diuine Maiestie, a rare benefite receiue we that thei to vs be so shortned: for wée will now no longer acknowledge our God: and yet if wée would as becometh vs in all feare to serue him, a time sufficient hath he to that purpose lente vs, for that the bountie of our Sauiour is so great and ready, that he receiueth for Attonement sufficiente, mans bowinge harte and humble spirite.

Li. 15. de Ciuitate Dei.

¶ That

¶ *That the opinion of those, that supposed the yeeres of the former Ages paste, to haue benne more short then these of our time, is false. As also Whiche was the firste Cittie of the Worlde, and finally that our Forefathers had more Children, then these that are remembered to vs in the Scriptures.* Chap. 2.

FOr that it appeared vnto some, that the space of nine hundred yéeres, in our firste Fathers séemed a thing altogether impossible, lesse able to cõprise or receiue these aboue remembred reasons by vs alleaged, the only and sole causes of that so longe a life. And where as they durste not to denie the forsaide number of yéeres, so plainely and openly specified, and geuen vs out of holy Write, they affirme, that the yéeres of the first age, were farre more shorter, then these of our time: so that the aduantage of longe life, whiche is vnto them attributed so farre aboue vs, is not so greate as it hathe benne supposed. Somme others emonge them would also assure vs, that one of our yéeres, containeth tenne of that age past. Also many others haue saide, that eche course of the Mone yéelded vnto them one whole, full, and compleate yéere, whiche it pleased them to tearme, Annus Lunaris. Others some also dreamed, that three of our Monethes gaue to them a yéere: so that this accoumptinge, foure of theire yéeres lendeth vs iuste one, and no more. For that in this sorte, as wel the Chaldeans, as also the Arcadians parted theire yéeres, as remembreth Lactantius. M. Varro a moste learned Romaine, in others many, besides this matter, was of the opinion, that these Anni Lunares, were to be numbred from the Coniunction of the Mone, vntil the newe Mone againe, whiche maie be the space of xxix. dayes, and certaine odde houres. Pline in like mãner reckeneth it fabulous, that any in the first Age shoulde liue so many dayes, affirminge that the Inhabitauntes of Arcadia so numbred theire yéeres (as wée

Li. 2. Diuinarũ Institutionum.

aboue haue remembred) by the space onely of three Monethes without more. There is also emonge vs Christians, a certaine Booke, of the Ages of the worlde, written by Eliconiensis, where he also seemeth to be of the saide minde, and aduice. Notwithstanding it appeareth moste euidently, that the yeres mentioned in the Holy Scriptures, were none others, then these of our time, & that if there were any kinde of difference, suche it was, as was not almoste sensible. Which thinge is very well proued by Iosephus, as also by Lactantius Firmianus, but yet more perfectly, and more plainely by S. Augustine: by whose authoritie, and reasons, easily may be confounded who so leaneth to the contrarye. Touchinge the firste, that eche Mone in that Age gaue them one full yere, accountinge euermore from the one Coniunction vnto the other, it resteth an errour moste open, and euidente: for that we wel know, that, that conteineth not thirtie dayes full, so that one hundred yeres folowing this our accounpte, would mounte vnto aboue one thousand and two hundred of theirs of that time. Whence it woulde folowe contrarye to the opinion of all, that men in our Age nowe presently lyue longer, then they did immediately after the Creation of the worlde, for that neuer was there any man, that liued one thousande and two hundred yeres, whiche nothinge surmounteth this Age of ours. It also is apparente, that somme emonge vs liue an hundred yeres, somme also (thoughe rare it chaunce) an hundred and twelue, whiche woulde rise to more then a thousande and three hundred yeres, accounpting them accordinge to the course of the Mone. Like errour to this, was not also theirs, which affirmed tenne yeres of the firste Age paste, to be iuste one, and no more of this our time? For had that their opinion bene true, then should men haue benne able in the acte of Generation, at the Age of seuen, eighte, and tenne yeres, which squareth with no rule, or parte of Philosophie. For

proufe

prowe whereof, wee reade in Genesis, that Seth the sonne of Adam begatte Enoch, beinge then olde an hundred and fiue yeeres. If then ten yeeres of that Age, had answeared by iust proportion but vnto one of these oures, it then shoulde followe, that these of the firste Age, at the Age of tenne yeeres and a halfe, of this time present shoulde be stronge and able in the acte of Generation. Cain also hauinge issue at threescore and tenne yeeres, should haue also benne Father, followinge our accompt at the ende of his first seuen yeeres, yea and that whiche more is, at a farre ponger Age, if one of our yeeres had counterpeased twelue of the firste Age, as diuerse haue not leafte lightly to surmise. But wee shall more plainly yet vnfolde this their fowle faulte, and by this reason weaken their inexcusable errour. If their yeere were but the tenth, or twelueth parte of oures, then consequently must it follow, that their yeere had not twelue Moneths, or at least that their Moneth had but three daies: whiche is false, for that the sayde texte of the Scripture saithe, that the generall Floudde began the seuentiene daye of the seconde Moneth: whence wee euidently learne, that the moneths of that time, where none other then are oures. Concerninge the others whose opinion was, that a yeere in the firste Age, was but the fourth parte of one in this: their yeere beinge the space of three moneths only, is proued by the saide peece of Scripture, to be in like manner false. For in the same place is it readde, that the Arke of Noë flottinge on the waters, arrested it selfe, the seuen and twentie daie of the seuenth Moneth, whiche (the waters fallen) first staide it selfe in the Mountaines of Armenia. Againe, after is it written, that the waters daily diminished vntill the tenth Moneth, and that in the firste daie of the saide moneth, the toppes of highe Hilles and Mountaines, eche where discouered themselues. Whence nowe lie euident the errours of those, whiche measured for their yeere, the onely space of three Moneths,

Genesis. 5.

Genesis. 8.

Moneths, for that mention is here made bothe of the seuenth and tenth. Then may wée well learne, that the auncient yéere had also twelue Moneths, as haue in this laste Age semblably oures, for that remembringe the tenth, it mindeth lesse nothing then the ende, or the last. And as ill also may that be saide, that their Moneth had but thrée daies onely: for of the seuen and twentie daye of the Moneth, plaine and expresse mention lieth open in the Texte. But least of all may it be supposed, that their daies had of length but two or thrée howers, for that the same Texte againe reporteth, that it raigned, and the windowes of Heauen were opened, by the full space of fourtie daies and fourtie nightes. So now then is it euident that the daies were naturall of foure and twentie howres, the Moneths and yéeres none other then are oures, or at least very small and insensible was the difference. Whiche thinge to that ende, I onely haue spoken, for that all men accompted the course of the Heauens as wée do, so that this order amonge the learned, the Hebrewes I meane, as well as the Egyptians, hath benne reuerently eche where, and alwaies obserued: among whom Moyses the Historiographer was brought vp, Author of these holy Bookes, where these longe liues are recorded. Now if wée would subscribe to the opinion of many, who affirme the Hebrewes to haue measured their Moneths by the course of the Moone, geuinge forth their yéere complete by the twelue Moneths Lunaries, eche Moneth hauinge onely niene and twentie daies, & foureteene howres, or at the least very litle moze or lesse, by meanes whereof, the yéere might ende aboute twelue daies shorter, then that whiche wé measure by the passage of the Sunne, whiche is thrée hundreth, thirty and fiue daies, and fire howres. This difference notwithstandinge, ne yet leaueth doubtfull, or of any parte vncertaine, the longe and great Age of our forepassed Fathers: for a smal matter is it in niene hundred, or a thou-

sande

ſande yéres, to exempte twentie, or thirtie: for that the Monethes Lunaryes were not full thirtie dayes. Hence then conclude wé by this authoritie, certaine, that the nine hundred and thirtie yéres whiche Adam liued, the nine hundred alſo of the others, were ſutch, as were the hundred thré ſcoare and fiuetiene of Abraham, and ſutch alſo as are the thré ſcoare and tenne, and foure ſcoare of of our time, for the moſte parte, the extreame tearme, & ende of our lyues. There is alſo one other, and ſemblable conſideration to be noted, to this pourpoſe alleaged by S. Auguſtine. Admitte (ſaithe he) that in the Scriptures no mention be made, that Adam, and his Poſteritie had any other Children before theſe that are in the ſaide Scriptures remembred: yet is it for a veritie aſſuredly to be mainteined, that bothe before, and after, they had diuers, and ſundrye, yea and that in theire tenderer Age alſo, then is any where in holy Write, in any wiſe ſpecified. Wherof to yelde more ſufficient proufe, when it is ſaide, that Caine had builte to him a Cittie, the firſt of all others that euer was in this worlde (of whiche Ioſephus reporteth, ſayinge: That it was bewtified with diuers Towers, enuironed, & compaſt with aſſured good walles: to which he gaue the name of his Sonne Enoch, whiche was to him then very newely borne), it hathe ſmall ſhewe of trothe, that there ſhould then be but two or thré men in the worlde onely, for that the Scriptures make mention of no more vnto vs: but to builde a Cittie the ayde of many men, was of neceſſitie to be required: the Texte notwithſtanding remembreth onely the principall doers thereof, as appeareth, where it is ſaide, that their Sonnes, and Daughters begat alſo others, whoſe names in holy Write, are no where remembred. The ſemblable wé finde in the holy Euangeliſtes, as wheras S. Mathew treatinge of the Genealogie of Chriſte, accordinge to the Fleaſhe, beginneth from Abraham, thence deſcendinge vnto Dauid, ſayinge: Abraham begat Iſaac,

Li. 15. de Ciuitate Dei.

Ioſephus, Lib. 1. de Antiquitatibus.

remembringe not one worde at all of Ismael, and incontinently followinge, Isaac begat Iacob, not speakinge of Esau, no, though they were in déede, as is euident: their Elders, lineally mindinge to descende vnto Dauid, who not beinge of the Line of Ismael, neither here remembreth, or Ismael, or Esau. Straight againe, Iacob begat Iudas and his Brethren, Iudas not being of them the Eldest. In lykethe sorte that treatinge of this Generation, he onely remembreth those, from whom, in right line he descendeth vnto Dauid. Sufficient proufe, to force the gaynesayers to thinke, that Moyses also vsed the sayde practise in his Historie, and that our Forefathers had also other issue, then these that are to vs remembred in the Scriptures.

¶ *Of the excellency of Secretes, and in what sorte a secrete ought to be couered, with certaine Examples seruinge to that purpose.* Chap. 3.

One of the perfectest notes to knowe a Wise man, is, if he well can couer the Secrete committed to him by an other, holdinge euermore his owne alwayes cloase and vnknowen. Who so of the time paste will reade the Auncient Historyes, shall finde that a number of vertuous enterprises, misse farre, and folwly failed of their desired ende, in time of Peace, as well, as also in that of Warre, by the onely reuealinge of some deuised Secretes, whence infinite mischiefes hastely insued and followed. But amonge sundry examples, one wée finde excellent and surpassinge the reste, as immediatly, or directly, procédinge from God: who to him selfe so well reserueth his Secretes, that he ne reuealeth to any the things that shall happen, or betide vs to morrow: as also neither they that liued in ỹ Ages past, could at any time Diuine any thinge, of the thinges this daye present. Whence it is easie for eche man to consider, that

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vnto God him ſelfe, to conceale wel a Secrete, is a thing agreant, acceptable, and pleaſinge. Who though he haue for mans ſake, to him diſcouered ſome thinge, yet to let, or preuent, his prouident intention, was neuer to any Creature yet of any parte poſſible. By meanes whereof the wiſe, and ſage in al Ages, haue loued and learned, to conceale, and couer their Secretes. Wée reade that Cato the Cenſour confeſt oftentimes to his Friendes, that he of three thinges right often, and greuouſly repented him: The firſt, that he to any body had vnfolded his Counſels, or Secretes, but aboue al others eſpecially vnto a Woman: The ſeconde, that he had paſte ſome iourneys by Sea, whiche he more ſafely might haue paſt with litle payne by the Lande: The third, that he idlely, and without fruite, had ſpente in his time any one daye. The two laſte, merite well of all men to be noted, and the firſte well aunſweareth to this our preſent purpoſe. Alexander on a time, receiuinge from his Mother certaine letters of importance, whiche after he had peruſed ſecretely with Epheſtion, cloſde vp his lippes, with his ſecrete Seale or Signet, geuinge openly thereby to all men to vnderſtand, that he to whom a man in his Counſels affieth him, ſhoulde euermore haue his mouthe well cloſde, and ſhutte vp. When the Kinge Liſimachus had offered vnto the Poëte Phillipides, what ſo ſhould pleaſe him to aſke or demaunde, he incontinently anſweared: the greateſt good turne that your grace can do mée, is not to communicate with me any parte of your Counſels. Antonius Sabellicus reteieth to the ſaide purpoſe, ſurely a notable and marueilous example. In the time of Pope Eugenius, ſaith he, the Senate of Venice had a Capitaine named Cremignoll, by whoſe Treaſon, and diſloyalty, the Army of the Venitians was to their great harme diſcomfited. By meanes whereof the Senatours driuen to further conſultation, how & in what ſorte they ſhould deale with this Capitayne, ſome beinge of the opinion

presently to sende for him, to laye him in hold, and to do iustice on him: but others yet then were of opinion contrary. In fine therefore this was their conclusion, that presently, and for that time, they woulde dissemble the matter, as though they nothinge had felte of his barbarous treacherie, attendinge notwithstandinge somme fitter occasion then that, mindinge euermore to execute him, that so iustly had deserued it. This their determination was deferred for the space of eight Moneths, duringe whiche time (so well could eche man conceale these affaires) yea though they were in number many, many also moste assured friendes of the saide Cremignoll, some poore, and of meane condition, whiche to haue aduertised him of these newes, mighte haue receiued large & ample rewardes. These thinges not lettinge, their passed determination, was at the ende of these eight Moneths yet then close and Secrete, at whiche time it was decreed that he should come to Venice, where the Senate, with many woordes, & with faire countenances receiued him, whiche notwithstanding, the nexte morninge apprehended him, and did him forthwith for his disloyaltie to die. This then might serue for example, vnto al Senatours, Iudges, Counsellers, and others of our time: to the end that they better kéepe and conceale their affayres, then others some that haue reuealed thinges to their greate hurte, shame, and detriment. To the confusion of which, I shall here remember a pleasant discourse, recited by Aulus Gellius, Noctibus Atticis, as also by Macrobius in his Saturnales, & hath this. The Romaine Senatours enteringe into their Senate at Rome, accustomed eche one to bringe with him his Sonne, and that as sone as he was ones able to go, and to the Children of the Nobilitie was graunted this Priuiledge, vntill they were fully seuentene yéeres olde: to the intente, that beholdyng the reuerent order of their Parentes, they in time to come afterwarde, aduaunced to ripe Age, and fitte for

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Gouernment, might the better be inſtructed in common and Publike affayres: So carefully beſides were theſe Infantes inſtructed, that out of the Senate they neuer diſcouered, or diſcloſed any thinge. It happened on a daie, the Senate then ſittinge on greate, and weighty matters, and beſides their accuſtomed howre of departure, longer continuynge that their aſſemble, the determination notwithſtanding reſerued vntill the morrow, with ſtraght inhibitiō, that in the meane time no worde were thereof in any reſpect ſpoken. But amonge other children then that day there preſent, there was one yong boye, the Sonne of Papyrius, of one of the moſt Honorableſt families in Rome. This Childe at night beinge returned home, his Mother firſt by intreatie, in flatteryng ſorte deſired him, to learne her, what matters were debated that daie in the Senate, conſideringe their longe abode, beſides the wonted manner. To whom the boye anſweared that he might not well diſcloſe it, conſideringe it was prohibited, thereof to ſpeake any thinge. Shee this mutche vnderſtandinge (as is the common wonte, and vſage of Women) warte then mutche more earneſt thereof to kēle ſome thinge, in ſutche ſorte, that neither, by faire wordes, nor flattery able to gette any thinge, woulde with threates, and roddes finally force him, to anſweare her leſſe honeſt, & haſty importunitie. Whoſe malice to auoide, this wiſe, and wilye Boye, aduiſing him wel of this pretie guile, ſaide: that this deferrent was amongeſt them that daie carefully handled, whither as well for the ſtate Publike, as alſo for the augmentation, and more ſpēdy increaſe of Mankinde, it mighte be more conducible to the whole Empire of Rome, that one Man ſhoulde haue two Wiues, or contrary that one Woman, ſhould be geuen to two Huſbandes, which bothe partes failed not, of moſt earneſt, & aſſured Factours: who the nexte day (ſaithe he) will conclude on ſome final & reſolute determination. The which

thinge, thus ones vnderstode by the Mother, to whiche shée lightly added, bothe faithe and credite: moued therewith, & something perplered, aduertiseth other Ladies, & Dames of these newes: to the ende they might lette, and distourne that deuise, of geuing two women, as wiues to one man, furtheringe the other parte to the vttermost of their mighte, to enritche eche Dame with two Husbandes at the least. On the morninge folowing a great number of the Romaine Matrones, were in flockes assembled at the Gates of the Senate, effectuously, and in many wordes requiringe theire Lordes not to passe on any so vniuste a Decrée, as to geue to one man in Marriage two wiues, but rather to goe forewarde without staye to the contrary. The Senatours lesse wetinge to what pourpose this tended, amazed, in entrance, one after the other into the Senate, demaunded eche of other, whence mighte procéde this so rare, and shameleste inciuilitie, altogeather vnable, thereof to yélde any cause, or reason. But in the ende, the yonge boye, the little Papyrius, did them out of payne, layinge before them, what had chaunced him the night passed with his Mother, and howe that for feare of her thunderinge threates, and greate wordes, was forced for his discharge, in this pretie sorte to deceiue, and beguile her. The matter thus then vnderstode by the whole House, they highly commended the secrete constancie in the childe. Concluding notwithstandinge, that thencefoorthe no Father shoulde bringe with him his childe into that place, besides the younge Papyrius, whiche onely after entered, to the intente that by these meanes, no secretes shoulde out of that House, or Place be reuealed. By the practise of this childe againe, maie the Elders of our Age, what to dw in their affayres, be very well aduertised: consideringe that if a Priuate Secrete be not to be disclosed, mutche lesse then a Common, and Publique Secrete, principally emonge the Aged, and men of assured Judgemente.

Papyrius.

M. Brutus,

M. Brutus, and Caſsius, with the others all, their accomplices, whiche had conſpired the deathe of Iulius Cæſar, ſuppoſinge it for the ſtate Publique, no leſſe expediente, then it alſo was neceſſary, for the maintenaunce of their Libertie, hauing laide their plotte, and deuiſed the manner howe to putte theſe thinges in perfecte execution, would notwithſtandinge thereof imparte nothing with Cicero, one of their eſpecial, and moſte aſſured friendes, who alſo aboue others moſte effectually deſired the abolition of that tyrannie, not for any diffidence, or miſtruſt they had in him, but for that he onely was reputed a ſimple, and badde Secretorie. A thinge aſſuredly worthy of admyration, conſideringe howe many they were, that conſpired his Ruine, in howe priuie manner, and howe longe they concealed it, and that from theire approued, and beſte beloued friende. Fuluius ſommetime reuealed a greate Secrete to his wife, whiche, not longe before he had receiued of the Emperour Octauian: which after diſcouered by his ſaide wife, notis therof came immediatly to the Prince, who, for his ouer mutch lightneſſe, in maner moſt ſharpe, rebuked him tauntingely. By meanes whereof, he entred into deſperation, determining to dw preſente force on him ſelfe: but firſte chargynge his wife with the greate wronge that ſhé badde donne him: who ſaide, that he no reaſon, nor iuſte cauſe had at all to grieue with her, conſideringe the many dayes that they had lyued togeather: he yet had not felte her fickle complexion, or otherwiſe knowing it, that ſo fondely would abuſe his owne knowledge therein, repoſinge his truſt, and affiance in her. Wherefore thoughe her Huſbande were the cauſe of this errour, yet determined ſhé to ſuffer the firſte paine due therefore, and with the ſame laid violente handes on her ſelfe, after whoſe deathe, pore Fuluius did the ſame. It is readde in the Life of the Emperour Nero, that his deathe beinge conſpired on a time in *Rome* (a thinge moſte expediente, as well for the Romaines, Nero.

maines, as also for all others his rare cruelties considered) hée, to whom it belonged by couenaunte, to dó the déede, mette by happe a certaine Prisoner, whiche by ordinaunce of the tyrannie, was then on passage, to place of Execution, and consideringe with him selfe, that the wicked, & peruerse nature of the Emperour was suche, that none, whome he apprehended at any time, escaped deathe, and therefore the Prisoner, whiche sorrowfully lamented, mighte no waye escape his bloudy, and mercilesse hande, drewe somethinge nighe him (not remembringe that his affayres demaunded secrete dealinge) Praye to God (saithe he) that it maie please him to preserue thé vntil to morrowe, for if thou dó passe this day vnto an ende, I will assure thé, that Nero shall not dó thé to die. Whiche thinge vnderstode by that miserable Prisoner, who incontinently suspected that whiche in déede was, séeking the only meanes to saue his owne life, declared the matter forthewith to the Emperoure, aduisinge him to take good héede to him selfe. By occasion whereof, Nero immediately apprehended him, that had comforted him in suche sorte, the aboue remembred Prisoner, and by chaunge of tormentes, forced him to confesse the Coniuration. By reason whereof, him selfe was cruelly executed, theire Determination made frustrate, and voide. Pline recounteth the plaine contrarye of Anaxarchus, who beinge apprehended for the semblable matter, curragiously bitte of his tongue, with countenaunce vnappalled, to the intente that he neuer would disclose therewith any Secrete, spittinge it manfully into the face of the Tyrante. The Athenians curiously framed a certaine Image of Jette, in the honour of a common woman, who highte Lyonna, in memory of her excellente constancie, for that shée so wel, and so secretly had kepte, bothe silence, and consell in a certaine conspiracie: whiche Image was framed without any tongue, the better to geue forthe the force of a Secrete. In like

Lib. 7. Cap. 23.

Lyonna.

manner

manner the Vaſſaules, or Seruauntes of Plancus, are in this place for iuſte cauſe to be remembred, for that no tormentes ſufficed to make them confeſſe any thinge of theire Maiſter to the enimies, whiche ſoughte him, and woulde haue ſlayne him, where ſo euer they mighte haue founde him. The Page of Cato, that famous Oratoure, priuie of a faulte committed by his Maiſter, was tormented in Racke, to confeſſe thereof ſommethinge, and yet for what ſo euer might be done to him in the world, neuer woulde he be broughte to witneſſe againſte him any thinge. Q. Curtius remembreth, that the Perſians had a Lawe, more ſtraightly to pouniſhe, then for any other faulte, theſe that vnaduiſedly reuealed any Secret. For confirmation whereof, he ſaithe, that the Kinge Darius, vanquiſhed by Alexander, not knowinge howe to eſcape, hidde him ſelfe: but no paine, or pouniſhment on the one ſide, or hope of rewarde on the other, might moue them, that knewe where he was, any thinge to ſpeake of him. And againe he remembreth, that the Perſians maintaine for an opinion, that no man ſhould, in the man leſſe cloſe and ſecrete, aſkye him ſelfe, in caſes of charge, and importance. To be a good Secretorie then, is in all thinges neceſſarye, eſpecially in Warre, that whiche all aunciente Captaines in the Age paſte, well obſerued. Philippe the ſonne of Antigonus, Succeſſour to Alexander, demaunded of his Father in preſence of certaine others, when, and at what houre the Campe ſhould marche. To whom the Kinge in highe diſdeigne anſweared: Arte thou ſo deafe, that thou feareſt, thou ſhalte not heare the Trumpet, as wel as others. Letting him thence plainly to vnderſtande, that by that his Demaunde, he had committed an erroure, whiche merited no anſweare in the preſence of others. There was a Tribune in the Hoaſt of Cecilius Metellus, a Captaine Romaine, which aſked his Determination, vpon certaine pointes in their warres. To whome he anſweared: If I wiſte that my Shurte

Plancus Val. li. 6. Cap. 8.

Cato.

Q. Curtius.

C. Metellus.

knewe, whereon I haue resolued, I woulde forthwith and out of hande burne it. Horace, in his Lawes of Feastinge, commaundeth that eche man kéepe well to him selfe, what so euer shall there be saide, or spoken. By meanes whereof, the Athenians had emonge them sutche an vsage, that when so euer they mette togeather at any Feaste, the moste auncient, should shewe to the others, the Gate, whereat they entered, sayinge: aduise yée well, that no one worde hence passe, that at this présente shall emonge vs be spoken. The firste thinge that Pythagoras learned his Schollers, was to holde theire peace, and carefully to kéepe silence, so that he euer kept them a certaine time without speakinge, to the intente they mighte be learned well to kéepe a Secrete, and neuer to speake, but when time required. Which sufficeth to learne vs, that to conceale a Secrete, is of all others a moste principall, and rare Vertue. For proufe hereof, when Aristotle was sommetimes demaunded, whiche was the moste difficill, and hardest thinge in the worlde, he answeared, that it was to holde our peace, and talke not. S. Ambrose also to this purpose in his Offices, layeth emonge the principal foundations of Vertue, the patience that man shoulde vse in silence. The Romaines emonge other the vanities of their Goddes, had a Goddesse of Silence, whiche had to name, Angeronna, which they painted euermore in token of silence, with finger continually preste on her mouthe. Pline also writeth, that on the xxii. of December they Sacrificed still vnto her. Which also witnesse M. Varro, Solinus, and Macrobius. A God of Silence was in manner semblable honoured of the Ægyptians, whiche, they, as the others, with finger in mouthe purtrayed. In like sorte hath Catullus, and Ouid described this Idolle. And hence is well knowen, howe they reuerenced a good Secretorie, in that they adored these Idolles as Goddes. Salomon in his Prouerbes saith, That a Kinge should drinke no Wine,

Pline, Lib. 3. Cap. 5.

for

for other reaſon none, ſaue that, who dronke is, can in no wiſe kéepe, or Silence, or Counſell: and ſuppoſeth him further moſte vnworthye to Raigne, that cannot well couer his Secretes of importance. And againe he ſaith, That who ſo diſcloſeth a Secrete committed to him, is a plaine, and open Traytour: and who ſo well kæpeth it, is a loyall, and faithfull Friende.

¶ Howe commendable a thinge it is, to talke, or ſpeake fewe. Chap. 4.

FEwe times to talke, and then to be ſhorte, and Sententious, is a thinge moſte rare, and commendable, neuer ſufficiently praiſed of the Wiſe, and Learned. Salomon ſaithe, That mutche talke is neuer without offence, and who ſo wel bridleth, & moderateth his tongue is prudent. And againe, He that maiſtereth his tongue, ſaueth his ſoule: but who ſo bableth inconſiderately, lyeth open, and in daunger to infinite diſcommodities. Here mighte be alleaged the Teſtimonies of ſundrye wiſe, and learned: but of ſomme parte maye ſuffice that texte of the Goſpell, That wée ſhall aſſuredly yælde accoumpte of euery idle worde. The Lacedemonians emonge all other Nations, pleaſured moſt to be Sententious, and briefe: in ſutch ſorte, that when any vſed fewe wordes in talke, they ſaide, that he diſcourſed Lacedemonianlike. Philippe, the Father of Alexander, on a time ſente to them, that he woulde paſſe ouer ſome parte of their Country with his Armye, and that they ſpœdely woulde certifie him, in what ſorte he ſhoulde paſſe, either as their friende, or as their open enimie. To whom they anſweared in fewe, without any heape of wordes: Neither as the one, nor as the other. Artaxerxes in manner ſemblable, Kinge of Aſia, ſente them worde, that he woulde comme to ſpoyle, and ſacke their Countrie. To whiche their threates, they in none other ſorte anſwe-

red, but, come hardly, & do what thou wilte. Ye thinkes they coulde not in longe proses of wordes haue framed him an answeare more fitte then that. The Embassadours of the Samyans pronounced on a time, weary, and longe Orations in their Consistorie: in sutche sorte, that they misliking of theire tedious discourses, finally framed them in fewe, this answeare. Wee haue forgotten the firste parte of that you haue uttered: and as concerninge the reste, wee do not understand it. Also to other Embassadours of the Abderites, as well for that they were to curious in utteringe theire Embasye, as also that they demaunded in greate haste theire dispatche, by Agis the kinge of the Lacedemonians, was in this sorte answeared. Ye shall sate, returned unto the Abderites from us, that wee haue geuen you so longe audience, as it pleased you here to speake. On a certaine time, one talkinge with Aristotle, continued his discourse beyonde measure, so longe, that in the ende, him selfe feelinge his owne errour, and faulte, concluded abruptly, with his excuse, sayinge: Pleaseth it you to pardon mee, that I haue fayled, in usinge so many wordes before so graue a Philosopher. To whome Aristotle framed this so courteous an answeare: Friende, it needed not, that thou shouldest haue craued in this case, any pardon, for I neuer thoughte otherwise then to pardon thee undemaunded. Whiche answeare, as well serued, as it was fittinge to that pourpose. An other example reade wee of those that robbed, and slewe the Poete Liuicus, for as they oppresse him in wide, and open fieldes farre from companye, and out of all sighte, he espied a companye of Cranes flyinge ouer his heade, to whiche with lowde voice, he spake these his laste wordes: O Cranes, ye shal be witnesses of the wronge that is here donne mee. After whose deathe, this matter laye yet many dayes unknowen, till on a certaine time after, it chaunced a solemne Conuente of people was made in the saide place: emonge whom,

Aristotle.

Liuicus.

whom, were alſo preſente the two Murtherers of Liuicus, whiche hearinge, as before, Cranes cryinge ouer them: the one aduiſed his felowe thereof in laughter merily (ſuppoſinge in the meane time not to haue bene perceiued of any) Hearken companion, beholde here the true witneſſes of the blonde, and deathe of Liuicus. It chaunced, that one nighe them, hearing theſe wordes, and not wel perceiuinge what they mighte ſignifie, ſuſpected forthewith that whiche in déede was, aduertiſinge the Maieſtrates of that whiche he had hearde. To conclude, theiſe two Royſters were incontinently apprehended, and accordinge to equitie, Juſtice was donne on them: whiche happened by wordes paſte them without aduiſe, or regarde. For this cauſe a man oughte principally to beware of that whiche he will ſaye, before it eſcape him, with conſideration alſo before whome, and in what place. Hecates a Greeke Oratoure, was on a time reproued, for that ſittinge at a Banket te, he woulde ſaie nothinge. Whiche vnderſtode by Archimidas, anſweared in this ſorte for him: Arte thou ignorante, that one, that can ſo well ſpeake as he, knoweth not alſo the time to kéepe ſilence? Infinite examples, out of diuers Hiſtories might be borrowed, of Times, Daungers, Infamations, and Deathe: in whiche, by to mutch talke, menne eftſoones haue bene entrapped. Wherefore wé ſhoulde be circumſpecte, and wiſe, that before wé do our mouth open to ſpeake, wé well conſider of it, whether it maye be to vs preiudiciall, or not. The greate Cato, ſurnamed Cenſorius, was euen from his Cradle verye ſober in wordes: wherof, at times reproued of many, as one that obſerued to auſtere ſilence, ſaide: I grieue not at all to be argued of Silence, for that no man ſhall haue occaſion to reproue me of my lyuinge: for then, and not before wil I breake into wordes, when I haue learned to ſpeake theſe thinges that maye not be concealed. Iſocrates in his Booke written to Demonichus, ſaith: That there are Hecates.

two times conuenient to speake in: the one, when to speake is in deede very necessary: the other, when one speaketh of these thinges, he well knoweth. Plutarche compareth those men that talke, not knowinge wherof, vnto voide, and emptie Vessells, whiche geue forthe a greater noyse, then these that are filled. Plainely instructeth vs the Philosopher Zeno, that for other cause none hath Nature lente vs two eares, & one tongue, but only to speake fewe, in hearinge, and receiuinge mutch. Horace aduiseth vs farre to flye their companies, which pleasure mutche in many demaundes, and questions, for that they commonly be captious Janglers. Suetonius recounteth in confirmation of that, that was also reported by others, that the principall cause that moued Octauian so mutche to phantasie, and fauour his Minion Mecænas, was, that he was very secret, and not prodigal of wordes. Cicero affirmeth that Cato the Oratoure, neuer woulde commit to Paper, any his Orations, saeinge: That if it euer happened him to repent him of that he had saide, yet that, that he had written, should not aggrauate his sorrowes, for that he neuer might denie the thinge, that his Pen should witnesse againste him. But to the ende, that arguinge here, the lesse aduised, and runninge tongues of others, I seeme not to incurre the said errour my selfe. I ende with the Philosopher without any more: concludinge, that it oftentimes repenteth me to haue spoken, but to haue holde my peace, that I remember, neuer.

Plutarche.

Zeno.

Horace.

Suetonius.

Cicero.

¶ *Of the straunge opinion of the* Ægyptians, *touchinge the tearme, or ende of Mannes Life: limitinge the same by the proportion of his harte.* Chap. 5.

That whiche I shall saie here, will seeme vnto many very straunge and newe, but vnto moste men fonde, and ridiculous: for that it is a thinge very difficill

difficill to be proued. Wherefore neither will I binde my ſelfe to the probation thereof, although the authoritie of thoſe that ſeeme to approue it, ſhoulde either yelde it a trothe, or vnto a truthe ſommethinge ſemblable, and likinge. Pline, and Marcus Varro, writinge of the time of Mannes Life, affirme, that the learned Ægyptians had founde out by experience, that Man accoording to the order of nature could not lyue aboue an hundred yeres, and that if any reachte to a further, or elder age, it was by ſomme particulare influence, & force of the Starres: a thinge in the workes of Nature verye ſtraunge, and marueilous. Hence grounded they their foundation, vpon the harte of man: in whiche by often, and common Anotomyes, they founde, and perceiued certaine marueilous Secretes. For ſaide they, when Man was of the age of one yeere, then poiſed his harte onely two of their Drammes: when he was two yeres olde, then poiſed it foure, and ſo forthe howe many yeres ſo euer he liued, by proportion ſtill grewe his harte to be of like number of Drammes. In ſutche ſorte, that beinge ones fiftie yeres olde, Mannes harte ſhoulde wieghe then an hundred Drammes: and from thence, by like proportion ſtill he loſeth of his weight, eche yeere two Drammes, euen as before he increaſed. So that at the ende of an hundred yeres, the Harte by continuall decreaſe, is becomme nothinge: ſo that conſequently of neceſſitie, Man then muſt die, if before he be not preuented by ſomme accidentall occaſion, whiche bothe can, and doth commonly in ſuche manner abridge our dayes, that very fewe of vs liue the one halfe to experiment this matter. Though to ſomme this matter ſeeme ſtraunge, yet be wee aſſured, that the Ægyptians helde it for certaine: as plainely haue leafte vs the aboue remembred Authoures. Of our time alſo Ludouicus Celius Rodianus, alleaginge in like manner to that pourpoſe, Dioſcorides, who remembreth thereof ſommethinge, emonge other many matters: to whome

Pline, Lib. 11. Cap. 36. M. Varro.

alſo

Li. 10. Antiquarum Lectionū. Cor. Ag. Li. 2. de Secretis Philosophiæ.

also commeth Petrus Crinitus, in his Booke of Honest Discipline. Galiotus de Nargni, in his Booke of Man, as also in like sorte Cornelius Agrippa. I was desirous to remember here all these Authours, for that the matter mighte otherwise hardly be digested. Nowe remaineth it to be deemed of, as to the Reader it shal be liking. And nowe that wee haue taken on vs to speake of Mans Harte, and of the excellencies of that one little parte, to the intente wee treate not of one pointe alone, it shalbe expediente that wee learne, as recoumpteth to vs Aristotle, that Mannes Harte lyeth lodged in the leafte side of his bodye: but in other Creatures is founde euermore in the middle of theire breste, whiche he recordeth in his firste Booke of the nature of Beastes. Further emonge the Philosophers Naturall, it is mainteined for an opinion Common, that the first parte that commeth in Man to any fourme, or proportion, is the Harte, the rote of al others his partes, the fountaine, and only springe of naturall heate: as also the last member that loseth his mouinge, and dyeth in him. It is assuredly a moste delicate, and daintye member, and sutche as maie not be touched, but Man forthewith dyeth. Pline recordeth a straunge matter, which he for true affirmeth, sayinge: That there was one founde, whiche had his Harte roughe and hearye: and further, that who so hathe the same, is euermore valiante, and curragius. Whiche thinge was founde true (beinge opened) in Aristomenes, who with his owne hande in one Battaile, had slayne three hundred Lacedemonians: who after hauinge escaped, by his rare force, sundrye daungers, and afterwarde dyinge in his Bedde quietly, was opened, and his Harte founde, as is aboue saide, hearye. Suetonius Tranquillus, in the Life of Caligula, as also the saide Pline, together affirme, that who so dieth, donne to deathe with Poyson, his Harte will at no time consume, or waste with fire: whiche was proued in Germanicus, Father of Caligula: whiche also happeneth

Aristotle.

Pline, Li. 11. Cap. 37.

Aristomenes.

Germanicus.

neth to them that die of the Fallinge Euill. Further it is euidente, that the force of laughinge, or Laughter it ſelfe, reſteth in the little cheaſtes, or ſeates of the Harte. For proufe whereof, the aunciente Hiſtorians writinge of certaine Swordeplayers in Rome, auouch, that theſe, by meane of whoſe woũdes, the very thrædes, or vaines of theire hartes fell out, made chaunge of this life, with extreame Laughter. Alſo as this qualitie of Laughter procædeth from the harte, ſo Melancoly thence ſemblably taketh his beginninge: as in like ſorte, all vertuous, and naughty imaginations. All wordes firſte there ingender, and beginne. Many alſo mainteine, that it is the chiefe ſeate, and principall reſtinge place of the Soule. Whiche ſæmeth to be wel confirmed by our Sauiour him ſelfe, ſayinge: That wicked imaginations, and naughtie thoughtes procæde directly from the hart, and that, that entereth at the mouthe ſoyleth not the man, for that theſe be but thinges indifferẽt. Further Venerable Beda in his Commẽtaries on S. Marke, remembreth the chiefe ſeate of the Soule, not to be in the Brayne, as mainteineth Plato, but rather in the Harte, as learneth vs our Sauiour. Beda.

¶ *Of the firſte beginninge, and ſpringe of Warre: as who were they, that firſte innaded ſtraunge Countries, with the Inuentours of certaine Weapons, and Armes: who alſo firſt fownde the vſe of Artillerie.* Chap. 6.

IT is euident, that Warre, & diſcord emong men, toke their firſte holde, or ſtaye, on the ſinne of our Forefathers: as appeareth, in that one of ẏ firſt borne ſonnes of Adam, who leakt not to laie violent, & bloudye handes on his Brother: ſo that lokinge euen here our Originall Juſtice, malice and diſcorde afterwarde neuer leakt their raigne emongeſt vs. In ſutche ſorte, that Warre, and Enimitie began euen emonge the firſte borne. But the

science of Warre, or the Arte militarie it selfe, with the perfect māner to order many in Battaile against many, (for that the first fountaine thereof is of sinne, the middle also continually, and for the moste parte the ende is nothinge but crueltie, bloude, and miserable impietie) is nowe in sutche worthy, and Honorable reputation, that the Arte it selfe, and the well skilled therein, are farre nowe aduaunced aboue the Fautours of all other prudent, and industrious exercises, as moste estæmed aboue all other vertuous practises in the Worlde. Diodorus Siculus, with others, affirme that Mars was the first that ordered, and deuised, the subtile polices of Warre, for which causes the Poëtes termed him (but fabulously) the God of Battayle. Cicero attributeth the Honour of this inuention to the Goddesse Pallas, by meanes whereof she was named (as he saithe) Bellona, vnto whiche opinion accorded diuerse Poëtes, gaynesayinge the opinion of that firste, and auncient springe of Warre, whiche Iosephus in his first booke of his Antiquities, euen in the first Age, & before the Floudde, attributeth vnto Tubal, the moste experte therein, in his time, who by his industrious, and painefull practises, perfected him selfe in the guiles, and aduauntages of Warre. Others semme suppose that it first began after the floudde, so that to learne the truth it seemeth very difficill, who was the very first beginner, and Father of this matter. Whiche how so euer it was, it well appeareth, that in the beginninge, Warres and dissentions onely grewe amonge Princes, more for Ambition, & desire of Honour, then any where to impouerishe or spoyle one the other. Iustine, and Trogus Pompeius, reporte that Nynus King of the Assyriens, was the firste that leadde an Hoste out of his Countrie, for Auarice, & to Conquere the Territories of an other. Fabian the Prętor, affirmeth well the same, in the beginninge, of that little parte, that resteth vnto vs, of his Historie: to whiche also condescendeth S. Augustine. This

Lib. 3. de Natura Deorum.

Nynus

Nynus ſo bare him ſelfe in this practiſe of Warre, that he ſubdued in ſhorte time many Citties, and Countries, whiche he lefte in quiet poſſeſſion to his Succeſſours: whiche continued from time to time, vnto his poſteritie, accordinges to the computation of S. Auguſtine, Euſebius, and Diodorus Siculus, thirtene hundred yéres, deſcendinge euermore from the Father vnto the Sonne, without defaulte at any time of Heyres in right line, by the number of thirtie and three Kinges, and as ſome others reporte, thirtie and fyre: vntill in the ende it came into the gouernment, of that Monſter Sardonapalus, in whoſe time this ſo longe continued an Empire, came then into the handes and handlinge of the Medes. This Nynus then, as recorde theſe Authours, was the firſte Conquerer, knowen in all the worlde, although wée reade of certaine Warres before him: but it appeareth as wée haue ſaide, that it was not, to poſſeſſe & Conquere the Countries of others, but for pryde onely, and glory of the worlde: as is written of Veſſor Kinge of Egypte, who paſte out of his Countrie againſte Tanais Prince of the Scythians, which mette him, and gaue him Battaile, and remayned victorious, who notwithſtandinge neuer depoſed him from his Crowne, or Countrie, as had practiſed the aboue remembred Nynus. Wherefore, he maye be thought the firſt, that euer gaue forthe any Lawes of Armes, grauntinge to the Conquerer all the poſſeſſions and treaſures of the Conquered. Touchyng their Weapons, wherewith they inuaded, defended, putting in execution their wrouthfull, angry malice, and yet, it is to be ſuppoſed, that in the beginninge they vſed none inequalitie of Armes, but as the Poete Lucretius recounpteth, they firſt began with the nailes and téth, and after that to acquainte them with the ſtaffe, & ſtoanes, whiche this daie yet are onely vſed of certaine barbarous Nations, not yet by the malice of man, hauinge drawne out of the earthe yron, to do force, and oppreſſion on their

Lib.7. Cap.16. Neighbours. Pline writeth that in the firſte Warres of the Moores, againſte the Ægyptians, they entered the fielde onely with Pikes, and Iauelins, and after that by litle and litle, it came within fewe dayes to ſutche paſſe, and ende, that menne were prouided of ſutche ſtraunge kindes of Armes and Armoures, that it was rare to beholde, the one ſtill to kill and murther the other. Of the inuentours of theſe thinges, we finde diuerſe opinions. The Poetes in their Fables, attribute the inuention of theſe Weapons vnto Mars. Pline repoꝛteth that the Etoliens were the firſt that euer bare Launce in fielde, and addeth alſo, that the Lacedemonians firſte founde the Pertiſan, the Swoꝛde, & foꝛ defence alſo the Headpeece. But Herodotus ſaith, that the Ægyptians firſte framed the Targotte and Sallette: As alſo Midas of Miſena, the Coate of Maale, and the Breaſte plate, and finally one of Etolia, the firſte Darte that was vſed. It is ſaide that Pantaſilia Quéene of the Ammaſones, firſte fought in fielde with Gleaue, oꝛ Halbarte: And Scythus Sonne of Iupiter, firſte founde, how to vſe the Darte oꝛ Arrowe: but others ſomme thinke the contrarie, attributinge it to Perſea. And Diodorus, not alone, aſcribeth it to Apollo. The inhabitantes of the Iles, Baleares, (called nowe in our time Maiorque and Minorque) as hath Vigetius, in his Booke of the Arte of Warre, were they that firſte founde to caſte Stoanes with the Slinge. So that men accoꝛdinge to the time, their aſſayꝛes, and varietie of inuention, haue ſearchte, and founde out ſundꝛie ſoꝛtes of Weapons. And this hath it chaunced, in my phantaſie eſtſones, that in one, and the ſame time, in places farre diſtant, the ſame kinde of weapons haue benne framed by diuerſe, not one, at all wetinge of others deuiſe oꝛ practiſe. Wherefoꝛe the leſſe to annoye the Reader, I leaue to geather moꝛe variable opinions, whiche well might ſerue here not impertinent to our pourpoſe: as to recoumpte in like ſoꝛte, who were the inuentours of ſo

Lib.4.

many

many ſtraunge inſtrumentes and deuiſes of Warre, to ſhake, and ouerthrowe greate Walles, and Foꝛtreſſes. Euſebius affirmeth, that Moyſes was inuentour of theſe huge and ſtraunge Engins. Plutarche addeth, that Archilas Tarentinus, and Eudoxus were the firſte that reduced this Arte to a perfection, and that thei deuiſed ſundꝛie inſtrumentes, to weaken walles and great houſes. The Beliers, as hathe alſo Pline, founde the vſe of the Swoꝛde at the ſiege of Troye: but as Vitruuius repoꝛteth, it rather was at the ſiege of Athens. The Scoꝛpion wherewith they vſed to thꝛowe huge, and greate Stoanes, as againe hath Pline, was firſte deuiſed by the inhabitantes of Crete and Syria. The Phœnicians firſte aduantaged them ſelues with the ſharpe, and pearſinge Rebate: but theſe al were trifles of little weight and impoꝛtaunce, farre ſurpaſſed in crueltie, by the inuention of Shotte, in diuerſe ſoꝛtes, and Artillerie. The firſt inuention of whiche, ſomme attribute vnto an Almayne, whoſe name wée finde nowhere, as vnwoꝛthy of memoꝛye. As repoꝛte Blondus, and R. Volateranus, the firſt that vſed ſhotte to theire behoſe and pꝛofite, were the Venetians, againſte the Inhabitantes of Genua, in the yére of our Loꝛde a thouſande, thrée hundꝛed, and foure ſcoare. Howbeit, in my iudgement, this inuention was yet moꝛe Auncient, foꝛ that wée Reade in the Cronicle of Alphonſus, the eleuenth King, by iuſte accompte, of Caſtille, who at the Conqueſte of the Citie Algazare found, while he beſieged the Towne, in the yére of our redemption, a thouſand thrée hundꝛed foꝛtie and thrée, that the Moores from within, threw out among the enimies certaine thunders thꝛough longe Woꝛters, oꝛ Troughes of yꝛon: and this was almoſt foꝛtie yéres befoꝛe that, that Blondus recoꝛdeth. Againe befoꝛe that, it is repoꝛted by the ſaide Alphonſus, whiche ſemblably conquered Toletum in Spayne, that one Petrus Biſhop of Logio, wꝛiteth that in a certaine Battayle donne on the Sea, be-

Lib. 9. de preparatione Euãgelica.

twixt the Kinge of Tunnye, and Morus Kinge of Sibilia, whose faction Alphonsus fauoured, that ỹ Tunnigeniens threwe on their enemies, certaine Bõbardes or Tunnes of fire: whiche by all likelihode might be dæmed Artilleric, although it were not in sutche perfection, as now, and that was foure hundred yéeres before and more.

¶ *For what cause Man goeth vpright: as also why fastinge, then when he hath Eaten, he euermore is founde more weighty, and poysant: and why in conclusion he poyseth more dead then liuinge, with others, sutche not impleasant Accidents.* Chap. 7.

OF the Composition of man sundry are the considerations, of whiche Lactantius Firmianus a parte, as also somme others, haue written, large, & wery volumes: in whiche one thinge, amonge others many, requireth somme exact & particuler examination. Which is, that it hath pleased God to frame al Creatures, Man onely excepted, with the heade hanginge, and stoupinge forewarde, their eies still fixte, or for the moste parte, on the Earthe: and not only brute Beastes, but al Plantes and Bodyes vegetable. As is séene in trées, whiche haue their heades, or rootes faste lockte, or hidde in the earthe, the bowes, or braunches mounting into ỹ ayre on highe. But Man he hathe created with eies bente towardes Heauen, his body straighte and righte, his face aduaunst on highe, Goddes workes still to contẽplate, & consider. And althoughe for this matter, it mighte suffice to alleage the onely prouidence of God, yet séemeth it to sauour of somme Mysterie, or Secrete, and therefore worthy of somme further consideration. Our Disposition then moste assuredly learneth vs, yea by moste plaine, and euidente signe, that wée are not created, and framed for the Earthe, to haue in admyration thinges base, and transitorie: but to be busied in things on highe & heauenly.

ly. Of whiche with Man, no other Creature maye communicate: vnworthy, and incapable of ſutche, and ſo great benefites: Man only for them, euen from the firſte ordeined. God hathe created all creatures with heade hanginge, and bente ſtill to the grounde, to ſhewe, that he to Man hathe geuen ouer them, all kinde of Rule, and Authoritie to order them. Whiche thinge is well noted of Lactantius Firmianus, who ſaithe: That God hauinge determined to create Man for Heauen, al other Creatures vnreaſonable, onely for the Earthe: he made Man a creature capable of aduice, righte, and ſtraighte, naturally ordeined, and inſtituted to Celeſtial Contemplation: to the intente he onely mighte reuerence him, that he mighte honour the place of his firſte ſpringe, and beginninge, that he mighte acknowledge the Countrie that he is borne to: ſhapinge other Creatures bowinge and ſtopinge, as hauinge no parte, or participation of Heauen. Ariſtotle, who had of the true faithe no feelinge, ſaithe: That onely Man, emonge other Creatures marcheth vprighte: for that him ſelfe, and his Countrye are not Terreane, but Celeſtiall. And further, That the office of Diuine mindes, is to vnderſtande, and perceiue, in which function, neither ſhoulde Man haue knowen how ſkilfully to haue ordered him ſelfe, had he bene of a lumpiſhe, heauye, or vnfittinge ſhape: for that the weightie maſſe, and huge lumpe of the bodye, yeeldeth the memorie, and recordation with other partes of the Soule, inſenſible. S. Thomas, who leafte no matter vntouched, or vnexamined, in his Expoſition of Youthe, and Age, hathe to this pourpoſe, ſutche wordes as folowe. For two cauſes was Man formed righte, beholdinge Heauen: The one, for that he ſhoulde be the perfecteſt of other Creatures, and ſutche as ſhoulde taſte, or sauer of all Celeſtial qualities. The other, for that in the proportion, and temperature of his bodye, he is more hoate then any other Creature, and that the nature of

Ariſt. Lib. 2. de Natura Animalium.

hoate

heate is euermoze to mounte, and aſcende vpwardes. Other Creatures, as far inferiour, as alſo leſſe perfecte, leſſe participate in theſe Celeſtiall qualities, and leſſe naturall heate haue they in any ſoꝛte to aduaunce them. Foꝛ whiche cauſe, neither are they of the ſame frame, oꝛ pꝛopoꝛtion with Man. It ſéemeth, that in this place S. Thomas folowed the opinion of the Platoniſtes, who affirmed that naturall heate, with ſundꝛie the Vitall Spirites in Man (in whiche he moꝛe aboundeth then any other liuinge Creature) are the onely cauſes that he marcheth vpꝛightly, aduaunced in manner ſo perfect, and ſo ſémely, foꝛ that by the foꝛce, and vigoꝛ of the foꝛeſaide powꝛes and bloudde, he addꝛeſſeth him ſelfe vpwardes. That which his indeuour moꝛe perfectly to accompliſhe, he further againe is ayded by the true pꝛopoꝛtion, and mixture of the Elementes: of whiche he boꝛroweth his firſte ſpꝛinge, and beginninge with ſutche equalitie, and conueniente weighte, that he fitly, and commodiouſly walketh, addꝛeſſing him ſelfe to loke on the marueilous frame of Heauen. Nowe then ſith Man, of parte, by the perfection of his Soule, as alſo of parte, by the excellent feauture of his Bodye, is beroughte with the loue, and cõtemplation of Heauen, he ſhould only woꝛke, thinke, and deuiſe thinges Heauenly, & Spirituall, diſdeininge the Earthe, with all thinges thereon tranſitoꝛye. But wée be in ſutch ſoꝛte enamoured with the vile conſideration of woꝛldly pleaſures, that foꝛ the moſt part hauing our eies, and countenaunce bente to Heauen, the harte lyeth foylde belowe vpon the Earthe. Againe concerning Man, of whom wée haue here ſpoken, Pline remembꝛeth an other thinge, whiche thoughe it be not of ſutche impoꝛtance, as are the others, yet may it of ſomme parte contente, and pleaſe the Reader, eſpecially to whome experience hathe not reuealed it, founde not withſtanding daily to be true, of all ſutche as pleaſe carefully to exꝑimente it. He ſaithe, that Man dead, poyſeth moꝛe then when

when he liued: that whiche he alſo affirmeth in all other kinde of Creatures. Againe he ſaithe, that Man hauing eaten in the mo3ninge, poyſeth leſſe, then when he was befo3e faſtinge. Whiche thinge is by Eraſmus in a certaine Pzobleame of his confirmed. Who alſo in the ſame remembzeth other ſomme things not vnwo3thy of readinge: pældinge the ſame reaſons, with Pline, fo3 the confirmation thereof, grounded on the conſideration of the Vitall Spirites, and Ayze, as is aboue rehearſed. Whereas the contrarye ſæmeth to haue ſomme ſhewe of truth, fo3 that who ſo ſhal take at any time his refection, layeth vp within him ſelfe, the poyſe and weight therof. Notwithſtandinge, it is euident, that the refection alwaies increaſeth the vitall Spirites, whiche ſolace, and comfo3te man, increaſinge, and multiplyinge naturall heate within him. Hence cometh it, that when one man from the grounde aſſayeth to lifte an other, the lifted is then mo3e weighty, when he dothe bzeathe o3 conuaye his winde out, not redzawinge it agayne fo3 the ſmall time of that pzactiſe: the whiche when he retayneth in his body & kæpeth in, is founde by meane thereof, mo3e light then he was befo3e: Againe who ſo faſte runneth, neither maye he fo3 that time either bzeathe, o3 blowe mutche, fo3 reſtrayning his bzeathe, he findeth him ſelfe mo3e agile and quicke, fo3 that the Ayze beinge an Element very lighte, deſireth to riſe vp, and to mounte alofte, where his naturall place is, of reſte o3 aboade: as experience may learne vs, in a ſkinne o3 bladder, whiche empty, & not pufte vp, thzowne into the water, ſinketh continually, & reſteth on the bottome: but full of winde, o3 blowne out, ſwimmeth ſtill on highe. Pline in the ſame place againe recozdeth, that mans body in the water dzowned, and after a time riſinge from the bottome on highe, if it be a man, he euermo3e hath his face turned from the Earthe vpwardes, but if it be a woman, ſhee continually floteth in manner and fo3te contrary, which

thinge Nature hath onely in sutche wise prouided, to couer the partes of women, whiche alwaies should be secrete. Againe, also an other reason maye be geuen, for that woman before, by meane of her pappes or breastes, is founde more weighty, but man behinde, bicause of his shoulders, more grosse or greater, then are those of women.

¶ *Of the excellency of the Heade, aboue all other members of the Body, and that it is not good to haue a little Heade, or strayte Breaste, as also whence it is, that wee accompte it courtesie, to take of the Cappe, or Hatte, in salutinge an other.* Chap. 8.

IF it be an especiall Prerogatiue, amonge all other Creatures, graunted vnto man, that he shoulde haue his body, of sutche perfect, and sutche desired shape, his face aduaunced of Heauen euermore, & heauenly things to aduice him. Then assuredly the Heade, which in man farre surpasseth, bothe all, and euery parte, which also is the highest among the others all, ought by reasons lawe the aduauntage to haue, and preeminence in eche respect and case. As in dæde eche parte imployeth his skilfull payne, loyally to garde, & kæpe the Heade from harme, in sutche sorte, that when so it is in daunger, or any perill els, forthwith the Foote, the Hande, the Arme with the others all, toyle to defende the Heade from all gricfe and annoye, for in the Heade consisteth the well beinge of them al: and the Heade if it be pained, eche parte complaineth forthwith. S. Ambrose especially commendyng that parte of the body, saythe: That the frame or composition of man, representeth of somme parte, the face or countenance of the World: and as Heauen thereof is the chiefe portion most eminent and bewtiful, the Fyre, the Ayre, with the other Elementes, to it inferiour: so the Heade in respecte surmounteth eche other parte in Man,

as

as Quéene, Miſtreſſe, or Empreſſe all alone: whiche as a holde or Caſtle, in the middle of a Citie, builte on ſomme Rocke alofte, wherein, bothe Counſell and aduiſe continually dw lodge them, where power and authoritie haue choſen to them their beinge. And Salomon, the eies of the ſage, are in the inner partes of his Heade. Lactantius Firmianus ſaithe, that God hath geuen to man his Head in place aboue, to the intent he ſhoulde haue rule & Empire ouer Beaſtes. Galene to it attributeth principalitie ouer all other partes in man: and Plato in Timeo, in conſideration of the prerogatiue thereof, termeth it, the whole body. It beinge then of ſo greate importance, the Fountaine alſo and chiefe ſpringe, of eche the powers in man, it is of neceſſitie that it ſhoulde be of fitte proportion, and forme conuenable. Whence it commeth that Paulus Eginetus, in his firſt Booke, De Medicina, ſaithe: that a very little Heade is a ſigne certaine of a weake iudgement, and that who ſo hathe a very ſmall Heade, wanteth withall iuſte quantitie of brayne. The ſame reaſon alleageth Iohannes Alexandrinus, ſayinge: the little Heade is as noyſome and incommodious, as is the leſſe compaſſed, or ouer ſtraight Breaſt, for as (ſaithe he) the breaſt, is the harber of the Harte, & Lounges, whiche without many diſcommodities, maye not tolerate or indure to be to ſtraightly impriſoned, eſpecially for that ỹ harte beinge to cloſely ſhutte vp, cannot commodiouſly without annoye at any time moue it. By meanes wherof, naturall heate throughout al the whole body faileth, digeſtion alſo wareth fainte and feebleth: in ſemblable ſorte muſte it by like conſequent followe, that the head, in whiche nature hathe ſo artificially couched, the Organes of ſo many puiſſances, or powers of importance, ſhould be of proportion and quantitie conuenient. Galene in like ſorte vnto theſe accordeth, ſayinge: that the little Heade is ſigne of little witte, and of a brayne leſſe firme or ſtable: but if it be of quantitie, conuenable and

Gal. Lib. 1. de Morbis acutis.

decent, it then argueth a good witte, as also a sure & faste memory. The Philosophers affirme, ý Man hauing his Head once striken of, incontinently becometh vnable to moue or stirre, although ý force of respiration should not thereby be extinguished, but for that the Vaines are sundred, the onely meanes, & sole instruments of Motion in al Creatures liuing. How be it, Auerrois reporteth, ý he sometime beheld a poore infortunate patient, who beyng beheaded, walked hither, and thither afterward, in sight of al the people. It is also written of Dionysius Areopagita, that he, his heade beinge striken of, wente notwithstandinge from the place of execution, one full Leage or more. But this no doubte, was more myraculous, then naturall. Emong al other Creatures liuinge, Man only and Horse, as affirmeth Pline, waxe white, or heare towardes theire later daies or ende. And Man, for that he hath his heade more rounde, higher aduaunced, and voide of putrifaction, is therefore knowen more sure, and able, as on the contrarye, who so sauereth moste of this vnperfite moysture, is found most commonly, of weake, and simple iudgemente. Somme valiaunt personages haue had their heade, and partes thereof so well affected, and harde, that they continually, and in all places indured to be discouered. As emong others, Iulius Cæsar, Hanibal of Carthage, and Massinissa Kinge of Numidia, who neuer woulde, no not in his extreame age, either to auoide the force of Rayne, Winde, Snowe, or Heate, weare Cappe, Hatte, or any other kinde of couerture, or lighte, or lesse fittinge. The semblable reade wée of the Emperours Adrian, & Seuerus, as also of sundrye others. But for as mutch as wée haue of the Heade sommething nowe here intreated, it shal not be impertinent, in fewe also to speake, for what cause, or whence it is, that wée accoumpte it courtesie, when one man doeth of his Cappe before an other, in token (as wée sée) of duetie, or of reuerence. Whiche thinge, though it be of lesse force,

— Pline, Lib. 2.

or

or importance, yet neither male wée with ſilence in this place well paſſe it. Plutarche in his Problemes ſuppoſeth, that it hence commeth, for that they, who in the ancient time did Sacrifice vnto the Goddes, helde, during the ſaide time of Sacrifice, theire Cappes vpon theire heades: and that Princes, and greate Perſonages, to doo fitte honour, or reuerence to the Sacrificatour, in moſte humble, & lowly manner diſcouered them ſelues before him, to the intente it ſhoulde appeare, that in conſideration of his function, they reckened them ſelues continually his inferiours, as inferiours alſo to the Goddes, by doinge this duetie to theire appointed Miniſter. Further he ſaithe, That it was the manner, that when any man mette anywhere his enimy, or any one other whom he in harte did malice, he forthewith, and incontinently woulde couer then his heade, ſo that it ſæmeth on the other ſide conuenable, that before his Prince, or other friendes, he ſhould diſcouer the ſame againe. M. Varro, as is readde in Pline, ſaithe, That this in the beginning was not donne for any reuerence, that in the preſence of any Maieſtrate, or any other, men diſcouered them ſelues, but onely by the lacke, and not wearinge thereof to harden them ſelues: for whiche cauſe onely, and to ſhewe them ſelues ſutch, and not for any duetie, as ſomme ſuppoſe did they it. Galiot of Nargni is of this opinion, that who ſo, in doinge reuerence to an other, diſcouereth his Heade, geueth him alſo with the ſame to vnderſtande, that in vncoueringe the heade, the chiefe, and principall parte in Man, he alſo becommeth his loyall Vaſaule, at the onely will, or commaundemente of the other, with the ſame acknowledginge to the other, his inferioritie. L. Celius, in manner alleaginge the ſame reaſon, ſaithe: As the Heade in mannes bodye is the moſte chiefe, and principall member: in defence of whiche, all the others imploye their buſie paine. So is it a great ſigne of courteſie, or reuerence, when the ſame is diſcouered, or

Plutarche.

Pline, Lib. 28.

Galiot, Libro ſuo de Homine.

L. Cel. Lib. 2.

bowed vnto any man. To conclude then, whiche so euer of these opinions be truest, it is notwithstandinge bothe noysome, and discommodious to dw this reuerence continually to moste men, or to all: and better were it, with courteous wordes, then otherwise, to discharge that duetie.

¶ *That Mannes deathe is to be accoumpted Fortunate, or lesse Fortunate, according to the estate that him selfe shall die in: With certaine examples seruing to that pourpose.* Chap. 9.

TO die ones, is a thinge to all menne common, but to knowe howe, when, or in what sorte, that yet hitherto hathe neuer bene reuealed to any fleashe: The whole onely consisteth at our departure hence, in the state that wée be founde in, or perfecte, or lesse perfecte. In sutche sorte, that no deathe maie be iudged infortunate, but sutch as findeth man in state lesse perfect. For Deathe, as it commeth to many men, a geaste vnthought on: so commonly lyeth he hidde in the corners of our houses, where wée leaste suppose to finde a stranger, sutche as is he, so harde, and so inexorable. Wherefore Man shoulde be continually vigilante, and circumspect, well armed in Christe, againste his vnknowen cominge. To this pourpose, of the straunge deathe of many, wée finde euery where infinite examples. Of whiche wée onely will here remember somme, consideringe it to be a thinge not altogeather so rare, and maruelous, bauinge thereof eche where continual experience. A. Gellius reporteth, whiche also Valerius Maximus out of him auoucheth, That there is in Italie a certaine Towne called Crotonna, in whiche there was an inhabitante, who highte Milo, in all kinde of Playes, or practises of manhode, or derteritie, the moste valiantste, and moste happiest that in his time lyued. This man (sutche was his happe) in trauelinge on a time, as he passed vnder the

A. Gellius. V. Maximus.

side

ſide of an highe, and greate Mountaine, whiche drewe him ſelfe aſide out of the common path, into the ſhadow, perhaps, with minde ſommewhat to haue areſted him: where, emonge other trées, he founde an Oke halfe cliuen, or ſundred by force of Wedge, and Bitle: in whiche ſomme Wedge alſo was leaft then deepely faſtened, who incontinently deſirous to perfecte the ſaide worke, laide handes on the trée righte againſte the ſaide Wedge, and with ſutche force aſſayed to ſunder it, that it to him a little yelded: by meanes whereof, the ſaide Wedge ſlipte out. But immediately, were it (for ſo mighte it be) that his force fayled him, or that he leſſe ſuppoſed any daunger in the matter, he yelded a little, as though he would haue areſted him: by meanes whereof, the Oke incontinently reioyned agayne, bothe his handes faſte lockte within the trée: in ſutch ſorte, that not being able thence to eſcape, nor any man there paſſinge to healpe him in that daunger, with payne and hunger, died a priſoner miſerable: a fitte, or fatte praye to the Wilde, and Sauage beaſte. If the deathe of this Milo maie ſéeme to any man ſtraunge, no leſſe ſtraunge alſo was the Deathe of the Poete Eſchilus: for on a time goinge forthe out of a certaine Towne in Sicile, of pourpoſe onely to take the ayre, and ſunne him, the weather then hauinge benne ſommethinge charpe, and colde. This poore vnfortunate man, whoſe heade was eche where, either balde, or hearleſſe, after hauinge made ſomme litle ſhorte walke, areſted him on a Hil, for his moſt aduantage in the Sunne, where prayninge him ſelfe, with open heade, ſhininge, an Egle by happe flewe ouer him in the ayre, which hauing in her pawes a greate, and heauie Tortois, eſpyinge the glitteringe balde heade of the poore Poete Eſchilus, ſuppoſed it to haue benne ſomme harde Stoane, or Rocke: wherefore, lettinge fall her Tortois, with minde theron to haue broken it, for her preſent néede, or dinner, threw it ſo right, that ſhée nothing failed of her deſired marke,

but

but ſtrake the ſely Poete, and ſundred therewith his heade, whence he fell downe ſuddainely deade: a thinge right ſtraunge, and marueilous, conſideringe he was then mounted euen to the toppe of the Hill, aſſuringe him ſelfe that from aboue nothinge at all mighte greeue him. Baptiſta Fulgoſius in a certaine prety Booke of his, written of examples, remembreth emonge many other thinges, the infortunate Death of Charles, Kinge of Nauarre, who being olde, & very ſickly, fælyng inceſſant, & inſupportable paines, crepinge and runninge through all the vaynes of his bodye: to whiche, that his diſeaſe, his learned Phiſitions coulde finde, or frame none, but this ſole, and onely remedie, whiche was to folde him in a Sheete bedewed with Aqua Vitæ, which when it was ſowed vp, or ſtitchte on euery ſide, in defaulte of a Knife to cutte the threede of, one toke in hande the Candle, the flame whereof, as ſone as it had touched the Sheete, ſette all on fire ſuddainely, in ſutche ſorte, that before they coulde shape him any kinde of remedie, the ſicke Kinge was ſcorchte, and burnte almoſte to aſhes. Which was for his Vaynes, and all other maladies, his ſole, and laſte remedie in this worlde. The Deathe againe of Philemon mighte appeare to moſte menne marueilous, whiche beholdinge on a time an Aſſe eatinge Figges of from a Table, brake into ſutch, and ſo extreame a laughter, that he in that ſorte there ended his life. Cõſider wée then, if any where Man maye aſſure him of his beinge, if Laughing, and in folitie, Death gayne of him the maiſterie. Somme alſo affirme the ſame of Philiſtion, a Poete Comicall, as alſo of ſundrie others, who with extreame ioye, made ſuddaine chaunge of life. Emonge whom, wée reade of Denis, the Tyrante of Sicilia, of Diagoras alſo, and of that famous, & worthy Romiſhe Matrone, which beholding her Sonne returned, whom ſhée ſuppoſed to haue bonne ſlayne in Battaile, with ioye in exceſſe fell ſtraight into an Extaſye, whereof againe ſhée

neuer

neuer afterwarde recouered. The aduenture alſo of the Shæpeheard Cratis, was in manner ſemblable, rare, and marueilons: who beinge aſlæpe on a Mountain in the middle of his charge, was ſlayne of a Maale Goate, ſelous of his mate, with whiche Cratis moſte abominably had ſubuerted the Lawes of Nature. Whoſe ſtrange happe (deſerued notwithſtandinge). Ludouicus Celius, and Volateranus, alleaginge alſo to that pourpoſe ſundrye Greeke Authours, in many confirme for aſſured truthe, and veritie. Infinite ſutche others I leaue here to remember: as Pope Bonifacius, who throughe hunger onely, miſerably ſterued in kowle, and ſtinkinge Pryſon. The Archebiſhop of Magonce, ſlayne, and deuoured of a troupe of Rattes, that eche where purſued him. The Emperoure Decius, of whome Emilius Victor reporteth, that hauinge vanquiſhed his enemies, was founde deade drowned in a little ſmall lake. In manner ſemblable in our time, died Lewes Kinge of Hungary: and Sforce, Father of that moſt famous Capitaine Duke Fraunces Sforce, who bowynge him ſelfe ſomethinge to haue ayded his Page, was as the other, moſt miſerably, & infortunately drowned. Andrew Kinge of Prouace, was by his owne Wife, ſomme other Dames healpinge her, as not to be boughte with price or Prayer, in cruelleſt manner that thei might, moſt diſpitefully ſtrangled. The Emperoure Tiberius was alſo impoyſoned of his wife Agripina. Whence wee conclude that Kinges, Princes, and greate Perſonages, are as well ſubiecte to theſe ſtraunge deathes, and infortunes, as are any their poore Vaſſaules or ſubiectes: although perhappes they make (prepte vp with ſwellinge and pompous pryde) ſmall reckeninge, or accompte of theſe forepaſſed daungers.

¶ *What ſpeache was vſed in the beginninge of the Worlde, and how firſte began the diuerſitie of Languages.* Chap. 10.

IN the firſte Age, or beginninge of the Worlde, euen vntill the Fludde, and many yéeres afterwarde, men generally throughout had féelinge but of one Language, al diuerſitie then bidde, and vnknowen manner of ſpeakinge. No man then ſpake with tongue, or ſtraunge, or leſſe familier, no voice was from other in any thinge then different, no newe deuiſe in ſpeakinge was then knowen, or thought on. The diuerſitie then firſte, or confuſion of tongues, the Mother of eche miſchiefe, & cauſe of all annoye, the ſole Nurſe of litigious, and impacable debates, was for mans ſinne and pryde (as a iuſte ſcourge) on him layde. Moyſes in the Hiſtorie of Geneſis recorded, that Nemrod Nephewe to Noë, by the lyne of Cain, with others more lyke proude, and of like ambitious nature, were then borne, when firſte amonge men, preſumption and malice raigned without al reaſon. At that time this Nemrod, with his vnaduiſed companye, determined togeather, to frame or builde a Tower, whiche from the Earth might reache to the face of Heauen it ſelfe. Whiche thinge they onely did, hauing in memory yet the late forepaſſed Fludde, to eſcape the hande of God, if he at any other time ſhoulde waſhe the Earth againe. Ioſephus in the firſt Booke of his Antiquities, ſaithe: that he from all partes had ſuch ſpéedy healpe, for the erection of his buildinges, that in ſhorte time it grewe bothe marueilous prowde and pompous. And againe he ſaithe, that they layde the Fundations thereof ſo déepe and ſo broade, that though it were of ſo incredible height, as the Scriptures make plaine mention, yet by all coniectures poſſible, the breadth thereof was more. But God who iuſtly chaſtiſed this prowde preſumptuous enterpriſe, though not with payne deſerued, gaue in that preſente inſtante, ſo many diuerſe tongues, ſo ſtraunge, and ſo vnknowen, that theſe who all before ſpake one, and the ſame Language, ſpake then threéſcoare and twelue, ſo farre and differente from the firſte,

Geneſis. 11.

Ioſephus.

firſte, that fewe amonge them had feelinge, or meaninge of the others minde. By meanes whereof, ſutch enmitie, and preſente diſcorde grewe, that not onely this worke then reſted there vnperfecte, but euery man with thoſe, that vnderſtode his ſpeache, retyred to poſſeſſe ſomme place aparte, or Countrie to them ſelues. For whiche cauſe it euer afterward was called the Tower of Babell, whiche is to ſay, of confuſion. Iſidorus affirmeth that it was highe fiue thouſand one hundred, three ſcoare and foure paſes, all of Bricke, layde with claye, or ſlime in ſtede of Morter, of whiche in that Countrie great plentie was eche where founde. In the ſaid ſelfe place, wheras this Tower was builte, as hath Ioſephus, Iſidorus, S. Auguſtine, and Oroſus, was builte alſo that moſte auncient, and moſt famous Cittie, of whiche ſo worthy & ſo great maters are yet reported, called Babylon, ſituate or ſeated on the Riuer of Euphrates, of which the Coūtries, or Territories adiacent, toke their firſte or principal denominatiō, as Chaldea, & Meſopotamia. The Scriptures alſo recorde, that the beginninge of ỹ raigne of Nemrod was alſo in Babylon, wherfore it is reaſon that wee be of ỹ ſaid minde with the aboue remembred Authours, that Nemrod alſo builte this famous Cittie of Babylon, which afterwarde was walled, became Riche, and Honorable, by the carefull payne and induſtrie of Semiramis, & Nynus. But to retourne to our pourpoſe of Tongues, or Languages, it might here be a queſtion diſputable, what Tongue it was, that was that firſte, ſo common and generall, whiche onely and alone was knowen, before the diuiſion, and confuſion of the others. S. Auguſtine diſcourſinge in many, vpon this matter concludeth, that it was the Hebrew, the very ſame that the Iewes ſpeake yet at this daie, whiche, as farre as it maye be gathered, by any meane poſſible out of the Scriptures, and as S. Auguſtine alſo deemeth, was conſerued in Heber, of whom deſcended Abraham, and the Hebrewes: for that neither

Iſidorus li. 15. of Etimologes.

Ioſephus. Iſidorus. S. Auguſt. Oroſus.

Geneſis. 7.

he, nor any of his kinred, would healpe at all any thinge in erectinge this Tower. By meanes wherof, him selfe, and his family, whiche woulde not condescende to this sinfull, and prowde attempte, selte not thereof the due deserued paine. Wherefore wée maye presume that in Heber, and his family, the auncient, and firste Tongue remained perfect, and entire, without any corruption or confusion of the same, in that Linage onely pure, and nowhere els in the World: whence it came to passe, that of Heber, it had his denomination Hebrewe. Sundry Hebrewes his Successours affirme, that this Language was that same, that was firste spoken by Adam, as also of all the others, of that Auncient and firste Age, conserued in Heber, and those that followed him, Abraham & Iacob. In this same also wrote Moyses his Lawes. This then is the opinion of S. Augustine, & Isidorus, to whome wée should geue more assured credite, then to those that affirme, the Chaldean Tongue the first, which notwithstãding may be of parte excused, for that these two Languages haue a maruelous vicinitie, their Characters almoste vniforme and lyke, as also well agreynge in other thinges many. Notwithstandinge, in this matter, some curious haue doubted, if two children, or a greater number, fostred in place secrete voyde of all company, where they neuer mighte heare the voyce of any other, what wordes they woulde frame, or Language in the ende. Somme haue thought that they firste would speake Hebrewe: others somme the Chaldean Tongue. But Herodotus saithe, that on a time experience in this case was made, by meane of a contention, or emulation then growen betwixte the Ægyptians, and Frigians: eche nation pretendinge by antiquitie of their Language, preeminency aboue the other. For determination of which differente in fine they concluded, that two Children should be nourished in manner aboue rehearsed, in sutch sorte that they shoulde neuer heare any worde spoken at all,

Herodotus.

all, and that Language, that theſe children firſte began to proſite in, ſhould be reputed the firſte, and moſt Auntient, and they that ſpake that, by conſequent of moſte antiquitie. He addeth againe afterward, that a certaine Kinge of Ægypte, cauſed to be foſtered two children in a deſerte, to which no man euer ſpake in any ſorte in the worlde, whiche when they were full foure yéeres olde, he cauſed them without more, to be brought into his preſence, where they eftſones vttered this onely worde Ber, whiche dothe in the Frigian tongue ſignifie Breade: for whiche cauſe the Frigians were of all men reputed as moſte Ancient. This writeth Herodotus, whom many herein approue, & alleage for authoritie. Notwithſtandinge were it (as he reporteth it) a truth, yet might it be that theſe Children by happe, ſomewhere ſhoulde learne it, as by ſomme Beaſte, Birde, or Shéepe in the Fielde, whiche might frame the ſame, or ſome ſutche like voyce, they doinge their paine to frame the ſame after them. But as for my parte, I reſte of this minde, that two Children in this ſorte foſtered, would ſpeake none other but the firſte Language, Hebrewe: although I alſo durſt in manner ſemblable to affirme, that to them ſelues they would ſhape ſomme newe, and ſtraunge Tongue, geuinge to all thinges their names vnknowen & vnheard, as wée ſée, that Children of them ſelues naturally: geue names leſſe knowen, to thinges of them deſired, ſo that of parte aſſuredly it appeareth, that nature would learne them a Language all newe, before they ſhould be perfect in any their Fathers. In this caſe experience may ſufficiently ſchoole vs, if any very curious, deſire to knowe the effect hereof. In the meane time eche man may here reſte, of what opinion it beſte liketh him, nothing aboue, ſaide withſtandinge the contrary.

¶ *Of the Diuiſion of the Ages of the Worlde, with a brieſe diſcourſe of diuerſe Notable matters chaunced alſo in*

them, as also in fine, of the beginninge of Realmes and Kingdomes. Chap. II.

ALthough moste menne haue somme pleasure, and likinge to talke, and discourse of the Ages of the Worlde, to remember perchaunce thinges donne in this, also not to passe what hathe chaunced in that: yet are there a greate many that lesse knowe the true diuision of these times, ne what yéres eche Age demaundeth to his accomplishmente. The Age therefore, or Life of the worlde, euen from the firste, vntill this daye presente, is diuided by ỳ moste parte of approued Authours into fiue onely partes, or Ages: although diuers recken, and accoumpte on seuen, accordinge to the onely computation of the Hebrewes. But I, herein haue determined to folowe Eusebius, and the common opinion of al Historiographers, arestinge them on the aboue remembred number of fiue. In diuision of whiche, there is founde emonge many, sutche greate confusion, and difference in reckeninge, that hardly a man maie herein assure him of a truth. They that deale herein, are diuided into two partes: of whiche, the one foloweth the computation of the thrée scoare and twelue Interpreters, whiche translated the Olde Testamente from the Hebrewe, into the Greeke. The other, the Hebrewes, and common texte of the Bible: whose opinions I will, for contentation of all partes, hereafter remember. The firste Age therefore, or parte of the Worlde, accordinge to the common, and general accoumpt of al, was euen from ỳ Creation of the same, to the Inundation, or Drowninge of it againe. Whiche was the Infancie, or tenderest Age (as somme tearme it) of the Worlde. Whiche Age was longe, and of greate continuance. Duringe whiche time, it is to be supposed, that greate, and marueilous matters chanced vnto men, although wee thereof finde no recorde, or Historie; sauinge that the Scriptures haue, that after God had

The firste Age.

had created Adam, and Eue, as alſo before him all other Creatures: ouer whom, he gaue him generall Dominion and Rule, as well ouer the beaſtes on the Lande, as fiſhes in the Sea. Adam then begatte two Sonnes, Cain, and Abel, whiche afterwarde alſo begat diuers others: by whome the worlde beganne then to be well peopled. Moyſes writeth, that Cain builte him, in the Eaſte parte of the worlde, a Cittie, whiche after his Sonnes name, he called Honoch. In that time Lameth hauinge buried his wife, hardened him ſelfe to chooſe againe the ſeconde, (beinge the firſte Bigamus that euer was in this worlde) on one of the whiche he begat Tubal, who firſte founde the meane to ſinge, by Arte, the Violles eke, and alſo the Organs. Cain founde the ſkill to worke vpon, and ingraue thereon. In this Age, the Worlde had alſo Gyantes: of whiche, ſundrye good writers thus muche reporte, that they were of exceſſiue ſtature, and force, marueilous roughe to intreate, and enimies to Mankinde. Finally, by the inſupportable burthen of Sinne, the generall Floudde waſhed the face of the whole Earthe. By meanes whereof, all mankinde, Noë onely reſerued, and ſuche as were with him in the Arke, was drowned. And this firſte Age of the Worlde, according to the accoumpt of the Hebrewes, Filon, Beda, S. Hierome, and the common Texte of the Bible, continued a thouſand fiue hundred fiftie and fiue yéres. But as the thrée ſcoare and twelue Interpreters, Euſebius, and other Hiſtoriographers with them ſaye, it had two thouſande, two hundred, fourty and two yéres. S. Auguſtine, two thouſande, two hundred, ſeuentie and two. And Alphonſus, Kinge of Spayne, two thouſande, eighte hundred, eightie and two. The Seconde Age began in Noë, immediately after his comminge out of the Arke, whiche continued vntill the birthe of Abraham, and had accordinge to the opinion of theſe Interpreters, Euſebius, Iſidorus, and moſte parte of all Chronicles, nine hundred fourtie

The firſte cittie of the world.

The contrarietie of opinions concerning the firſt Age.

The ſecond Age.

fourtie and two yéeres. But the Hebrewes recken many lesse, as onely two hundred, nintie & two. With whom Filon, and Iosephus accorde. S Augustine to that Age attributeth a thousande seuentie and two yéeres. Little certaintie finde wée of any thinge donne, or chaunced in this time: for no particulare Historie at all remaineth. In generall, concerninge the beginninge of Realmes, and Kingedomes, somewhat is founde, as also touching the firste Inhabitantes of Countries, and Prouinces. Noë issuinge out of his Arke, planted to him selfe, with busie paine, a vineyarde: where, what chaunced vnto him, eche man wel knoweth. He, and his children begat many others, so that the worlde began well againe to be peopled. Cam, the second sonne of Noë, begat to him Cus: of whome are descended the Æthiopians. He also had Mesrain, of whom are descended in sorte semblable, the Ægyptians. And laste of all, Canaan, from whom issued the Cananites. His other Sonne Iapheth, ingendred Gomer, and Magog, of which other Nations descended, to longe here to remember. In this time was the Tower of Babel builte: by meane of which, also then chaunced the confusion of tongues. Whence, as Iosephus recorded in the second Booke of his Antiquities: Men sundred to inhabite Countries, and Iles by them selues, sutch, and such togeather as were skilled of a language. Duringe whiche Age, Tubal, Sonne of Iapheth came to inhabite Spayne, framinge there to him selfe a Realme, or Kingedome. Other somme saie, that he indifferently was called either Subal, or Tubal, the Sonne of Falech, and Nephewe to Heber. In this time the Raigne of the Scithians beganne in the Northe, whiche euermore pretended Antiquitie aboue other Countries: as well noteth Trogus Pompeius, and Iustin. By meane whereof, greate enmitie still grewe betwirte them, and the Ægyptians. The Arte Magike, and Incantations began then by Cam, surnamed otherwise, Zoroastes. Aboute

Cam.

the

the ende of this Age, ſomethinge before the byrth of Abraham, according to the accompte of Euſebius, and Beda, the moſt famous and puiſſant raigne of the Aſsyrians began, hauing for their firſt Prince or King, Belus, which diuers ſuppoſed to be the God Iupiter: ſome the ſeconde Ninus, which (during whoſe time was borne Abraham) conquered and ſubdued ſundry townes and prouinces. The beginning of the Aſſyrians.

Beſides this an other kinde of raigne was there in Ægipte, called Dinaſtia, where the firſte that was of ſupreme, and higheſt authoritie, had to name Vexor, or otherwiſe Vezor, as hath Euſebius: who about the ende of this ſeconde Age, inſtituted the Raigne or Kingdome of the Sicionians, in Peloponeſus, nowe called Morea, where Agis is ſuppoſed to haue bene the firſte King. In this time began now Idolatrie & Gentilitie. This much confuſely haue wee gathered of this Age: in the ende of which alſo the moſte worthie, & moſt renoumed Citie of Niniue, was buylded of marueilous and incredible bigneſſe: which as we finde in holy write, was in compaſſe no leſſe than three dayes iourneyes. Incontinent after this, began the thirde Age, euen in the byrth of Abraham, vntill the Prophete Dauid, which without all contradiction, or gayneſaying of any, continued nine hundred, fortie, and two yeares, vnto which onely Iſidorus addeth two: which Age we may cal ỹ Adoleſcencie of the world, for that, in that time all things were marueilouſly augmented, and increaſed. The Thirde Age.

In the beginning of this Age Semiramis the wife of Ninus, not onely attempted, but ended alſo, and perfected, ſundry renoumed, and baliaunt exploites, hauing taken on her mans apparel, and fayning her ſelf to be the yong Prince Ninus, after which forte ſhe liued and raygned long time, conquering with the ſworde many Landes, and Countryes, ſhe reedified, & walled the famous Citie of Babylon. About this time happened the Peregrination of Abraham by the open and expreſſe commaundement of God. Then alſo obtay-

ned be his happy victorie agaynſt the foure Kinges, re-
deéming Loth, whom they caried away pryſoner. Nowe
also began the firſt Raigne of the Amazones. The Pha-
raoes, Kings of Egypte now also began to florish. Sodome
and Gomorra were deſtroyed in theſe dayes. In the time
of Iſaac, began the Empyre of the Argiues in Theſſalie,
& while his ſonnes liued, Iacob and Eſau, the Kinges of
Coſta began also their raigne, of whom the firſte had to
name Acre. A litle after this was Ioſeph ſolde to the E-
gyptians, in ſuche ſorte as hath the Hiſtorie, as also how
his Father, his brethren, & their children wente also in-
to Aegypt, where ſuch Iſraelites as deſcended of them, li-
ued, as accompteth Beda, foure hundred & thirty yéres:
with whom accordeth S. Auguſtine in his booke, *De ciui-
tate Dei*. Duringe this Age Hercules of Libya, came into
Spayne, where he raigned, & after him Iuer, Brigus, Taga,
Beto, Gerian, & others, of whom Beroſus, with other good
authors remembereth vs. In this time was also firſte
founded the Cittie of Siuile, which is accompted for one
among the others of moſte antiquitie in the worlde, as
well recordeth Beroſus, with others. Firſt this Citie had
to name Iſpalis of Iſpal ỹ ſonne, or Nephewe of Hercu-
les, who long raigned, or ruled there: who also, as ſome
ſay, layde the firſt foundations thereof, or buylte it, al-
though Iſidorus affirme that it was named Iſpalis, for
that it was ſeated in a place watry, or in a mariſh, where
they were compelled for better aſſuraunce of their foun-
dation to beate into the grounde great ſtakes, beames,
or trées, which how ſo euer it was, this Cittie of Iſpalis,
was after called Spayne, as writeth Trogus Pompeius,
Iuſtine, and others. And after this agayne Iulius Cęſar
called it Siuile, inriching and amplyfiing it in ſuch large
ſort and manner, that it after was the ſeate there, or re-
ſiding place of the Romaynes, beyng also before that ve-
ry noble and honorable. But to returne to our purpoſe,
after this agayne was Moyſes borne, vnder whoſe con-

ducte

Pharao, in the Aegyptian tongue, ſignifieth Kinge.

Iſpalis.

ducte the Hebrewes, came out of Ægypte, in whiche time also lined Iob, the iuſte. And after this came that general Inundation on Theſſalie, when great kingdomes grew then in diuers Landes, & Contrpes. In Aethiopia then firſt raigned Ethiopus, in Sicilia, Siculus: in Boecia, Boecius. So that Countrpes then receiued their denomination of Pꝛinces, as of Sardus, Sardina alſo, the firſt king oꝛ Pꝛince there. In theſe dayes flouriſhed the famous Troye: then alſo was Iaſon buſied in conquering the Fliece of Gouldе, whence in like manner pꝛocædeth the knowen Hiſtoꝛie of Medea. Nowe were the Amazones of greater power, then in any other time, and now began the kingdome of the Latines in Italie. About this time Paris alſo rauiſhed Helena, the onely cauſe of the longe warre, and deſtruction of Troye, of the comming of Æneas into Italie, as alſo of other things innumerable, which in few may not bée ſpoken. Then ended this thirde Age, and the fourth began, euen in the beginning of the raigne of Dauid, ſeconde kinge of the Hebrewes: whiche continued vntill the tranſmigration of the Iewes into Babylon, foure hundꝛed, foure ſcoꝛe and fiue yéres: but Beda reckeneth fewer, foure hundꝛed ſeuentie, and foure onely. This Age might well bée termed the luſtie Age of the woꝛld: during which, infinite matters happened, whereof all Hiſtoꝛies are full. Now that good king Dauid obtayned ſundꝛy victoꝛies, as well agaynſt the Philiſtians, as alſo agaynſt the Ammonites, reuenging him ſelf, foꝛ the iniurie done to his Ambaſſadours: he did alſo to die the Capitayne of the Aſſyrians. After him, in that place ſuccéded the wiſe king Salomon, who buylt that riche, & famous Temple of Hieruſalem, after whoſe death the kingdome was deuided, Ieroboam ſuccéding in ten families, & Roboam his ſonne in two. After this the Empyꝛe of the Aſſyrians, whiche then had continued twelue hundꝛed yéres, by the death of Sardonapalus, was vtterly ſubuerted, he was one of the richeſt & grea-

The Inundatiõ of Theſſalye.

The Fourthe Age.

Mundi Iuuentꝰ

test Monarches in the world, who not withstanding by Arbactus slayne, the Empyre came into the handes or possession of the Medes. About this time the Princes of Macedonie began to frame their Empyre, as the Greekes in manner semblable now vsed to accompte their yéres by Olympiades, which were certaine feastes and practises of agilitie, whiche they continually vsed euery fiue yéres, with Prises appointed for such as beste deserued them. Dido now builte the renoumed Citie of Carthage, as Rome also by Romulus, & Remus then began, where the Romaine Kinges continually aboade & arested them. In this time the greate Citie of Bizance waxed mightie and honorable, whiche afterwardes loste her name, and was called Constantinople. After this, wearye warres grew in moste places, and inpacable dissensions, with alteration and chaunge of great Segnories and Empires. Whereof the Histories of that Age, are each where full and abundant. In the ende of this Age Nabuchodonosor, King of the Medes and of Babilon, besieged Hierusalem, which he sackte, and subuerted, as also the Temple, whence he brought the people of Iudea prysoners with him: & thence is that, that we now remember, the transmigration of Babylon. Olympiades.

The Fifte Age. When, or at whiche time began the fifte Age of the Worlde, which continued vntill the Byrth, & Natiuitie of our Sauiour and redéemer Jesus Christe, both God and Man, fiue hundred, foure scoare, and nine yéres, by common accompte of all men. In these dayes were many valiaunt and puissante Princes riche, and politike common Weales and Contryes, in such sorte, that it greate maruaile is to reade, & consider the straunge and miserable subuertions, immutations, and chaunge of estates, the rare raysing and gathering of huge Armies, and troupes of men, such were they, so terrible, and so common withall, that better it is thereof nothing to speake, then to speake in few. Not long after this, began that famous Monarchie of the Persians,

(which

(whiche aſwell by meane of other victories that Cyrus echewhere obtained, as alſo that he vanquiſhed and ſubdued Creſus Kinge of Lidia) waxed of all others moſte riche, and renowmed: notwithſtandinge Cyrus, after he had raigned fully thirty yéeres, was him ſelfe diſcomfited, and beheaded by Tameris Quéene of Scithia. Thoſe Tameris.
ſcoare and tenne yéeres of this Age accompliſhed, the Hebrewes were deliuered out of bondage and captiuitie, and the Temple was reedified by Salomon at Hieruſalem. The Romaines now altered their ſtate of gouernment, they depoſed their Kinges & choaſe to them Conſuls, of whiche the firſte was L. Brutus, and after him L. Colatinus. In Greece nowe flouriſhed good Letters, and Chiualry, ſo that thence iſſued, no leſſe famous Philoſophers, then Capitaynes excellent. Thither came Xerxes to haue Conquered it, with a multitude incredible, but was forced to retire againe with equall ſhame and detriment. After this began Philippe his raigne in Macedonie, whiche ſubdued Greece, the Mother of Learning & Chiualrie, whiche in that time foſtered Demoſthenes, Themiſtocles, Epaminondas, Ageſilaus, Zeno, Plato, Ariſtotle, with many ſutche others. Philippe deade, his Sonne Alexandre dwelte not ſtill in Greece, but wente thence into Aſia, which in ſhorte time he conquered, ſubuertinge the Empire of Perſia, and by meanes of the victorie obtained againſte Darius, he remained euer afterwarde the onely Emperour, and ſole Monarke of all the whole worlde. But after his death, diuiſion was made to his Capitaynes, of all and euery his Segneuries, by meane whereof mutch enmitie, and diſcorde grewe, and thence alſo warres generally throughout all Aſia, as alſo through a greate parte of Europa withall. Nowe beganne the Romaines, and the people of Carthage to grow great & mightie, eche of them labouringe to be the onely Lordes and Princes of the worlde. Longe warres then continued betwixte theſe two Citties, in ſutche ſorte,

that eche nourſed for their defence moſte honorable and valiant Capitaines. As Carthage, Aſdrubal, Hannon, Hannibal: Rome, the Fabians, the Scipioes, the Marcels, the Emiles, and ſutche others. But in fine after longe warres, and mutche blouddeſhedde, Rome remained victorious: Carthage ſpoyled and ſackte, and Aphrike became tributorie. This victory obtained, the Romaines prowde, & enuious of the proſperitie of Greece, ſought by all meanes poſſible, warre alſo againſt them, by occaſion whereof Greece alſo became tributorie as the other. Not content with theſe, Auarice yet forſte them to ſtretche their fote farther, and ſo paſſinge into Aſia, vanquiſhed Antiochus, and after him Mithridates, titlinge themſelues Lordes of all Aſia the leſſe, as alſo of Siria, Paleſtina, and Egypte: and on this ſide, of al Fraunce, Spaine, Englande, with the greater parte of Almayne. In which Conqueſtes their chiefe Capitaines were, Metellus, Sylla, Marius, Lucullus, Pompeius, and Cæſar, with many others. Nowe came it to paſſe, enuious ambition inflaminge their hartes, that ciuile warres, and commotions burſte out emongſt them, eche ſéekinge preeminencye & authoritie ouer other: but in fine the Empire remayned onely to Cæſar: vnto whom, after many good happes in this life, his Nephewe, or Sonne adoptiue, ſucceéded Octauian, who hauinge once broken the force, and courrage of his enemies, enioyed the Crowne in quiet peace, and tranquilitie, ſo that liuinge in concorde, and amitie with all Princes, he cauſed to be ſhutte vp the gates, or dores of his God Ianus, which in warres were neuer at any time opened. The accompliſhment of time nowe comminge, this ſixte Age here ended: at whiche time was borne, the redéemer of mankinde Jeſus Chriſt the ſuſte, in the yéere from the Creation of the worlde, accordinge to the Hebrewes, thrée thouſande, niene hundred, ſixtie and two yéeres, and accordinge to the thrée ſcoare and tenne Interpreters: Euſebius, and the moſte

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parte of Hiſtoriographers, fiue thouſande, one hundred, foure ſcoare and nineteene: but accomptinge after Oroſus, fiue thouſande and twentie yéeres: after Iſidorus one yéere leſſe: but accordinge to Alphonſus, fyre thouſande, niene hundred, foure ſcoare and foure, whiche are many more then any others accompte of. In the Birthe then of our Sauiour beganne the ſixte Age, whiche hath continued vntill this daie, and ſhall do vntill the laſte, and diſſolution of the Worlde. Duringe whiche time, a great parte of Chriſtiantie, hath benne gouerned onely by the Emperours of Rome. Whiche from time to time ſucceſſiuely, by the ſpace of certaine yéeres, liued in greate pompe, wealthe, and proſperitie. But ſhortly after the Gothes, as alſo ſomme others. And laſte, that falſe and accurſed Prophete Mahomet, did in ſutche ſorte ſhake, & weaken this Empire, that it became leſſe, and leſſe able, then in a fewe yéeres before, ſo that in ſundry partes of the ſaide Empire, were inſtituted newe Kingdomes and Segnories: by whiche inſued continuall diſorders, and ſlidinges from the Faithe. The enimies of Chriſt, and of his Croſſe, takyng now good occaſion to moleſte the poore Chriſtians, robbinge, and ſpoilinge them of their landes and reuenewes. The computation of theſe Ages, which I haue here remēbred, are onely taken of theſe Authours aboue remembred, to wete, of S. Auguſtine, Iſidorus, Beda, Euſebius, Filon, Oroſus, men all of ſinguler authoritie and learninge: Vincentius alſo: and of our time Petrus de Aliaque: and aboue all the others, Iohannes Driodonus, a faithfull commenter on the ſacred Scriptures. The Poetes haue reckened of this worlde, foure Ages, and nomore: the firſte of Golde, whiche they called Golden: the ſeconde of Siluer, whiche they termed the Siluer Age: the thirde of Braſſe, or Stéele: the fourthe of Yron, whiche as before they called the Stéely, and Yron Ages, geuinge forth by the ſame, that as the malice of Man beganne eche where to growe, ſo did the excellency of

The Sixte Age.

S. Auguſt. in. 15 16. & 17. De Ciuitate Dei. Beda. Euſebius. Filon.

of these mettalles in manner semblable diminische: vnto which it pleased them to compare these aboue said partes of time. And in this manner hathe Ouid in his Metamorphoses diuided them.

¶ *Of the straunge Life of* Diogenes, *surnamed* Cinicus, *as also of his Sentences, Proposition, and Answeares.* Chap. 12.

THere were fiue ỳ had to name, Diogenes: of which eche one for his Vertue, and excellente Learning, merited well in this place to be commended to the Posteritie. Wee not withstanding will speake but of the one, Diogenes Cinicus, whose Life, and Doctrine surpaspassed farre the others: his Manners, and Conditions, as they mighte of parte appeare to any, straung, so were they nenertheleſſe founded on bountye, and Vertue. He euermore liued in voluntarye Pouertie, exposinge his bodye to al toyle and trauell. In the Sommer he would lye on the Sandes, in the face of the Sunne, to able him selfe the better to indure all force of heate. And in the Winter, he imbraced great lumpes, or heapes of Snow, to acquainte him selfe with suche extremitie of Weather. He fedde on grosse meates, and suche as were of vile price, to the intente he mighte neuer fele wante of Sustenaunce. He neuer had any place, that he coulde tearme his place of abode, or his home: euerywhere, where it chaunced him to be, he did eate, drinke, and slepe without respecte: he neuer spake any thinge, but when it was necessarye, or behouefull: neither in the daye ware he any other apparell, then his wonted Nighte Gowne, or ragged robe of no price. He had a litle Bagge or Pokette, wherein he keapte his meate, poore and simple, suche as it was: his staffe also to staye on, serued him in stede of horse, when he was sicke, or weary. A wooden dishe had he to drinke in as he trauailed through the Countrie, whiche he immediately brake, espyinge

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on a time a boye drinkinge in his hand, sayinge: What nedeth me to vse a vessell framed by Arte, sithe nature hathe lente me one, as fitte as any other. In like sorte vsed he his Trencher, that he vsually carried with him, beholdinge an other man that had framed him one not vnfitly, of Breade. This Philosopher spente the greater parte of his time in Athens, whither he retyred, banniſhed from his Countrie. Longe time for his dwellinge house, he had none other, but a Tunne, or Tubbe: of nothinge made he any accoumpte, but of Vertue onely, vterly deteſtinge to committe any sinne. Touchinge Honour & Ritches, he so litle regarded them, as he also did all those that posſeſte them. Of custome he vsed to say, that he neuer sufficiently could marueile at the vnaduiſed follye of men: whiche contentiously woulde quarrell, murtheringe eche the other, oft time for the wall, or inner parte of the waye. But whiche of them moſte studiously imbraced Vertue, thereof coulde he neuer see any matter betwixte them. He compared the Ritche man, ignorante, to a shæpe of Golde: and when he asked any thinge that was vnto him neceſſarie, he saide: that he begde it not, but deſired reſtitution. Geuinge him to vnderſtande, that the godes of the Ritche were gathered of the pore. An other vsage also had he, whiche for the appearance, or shewe that it mainteined, of folly, had yet notwithſtandinge a secrete, or cloaſe Myſterie. For oftentimes moſte humbly he woulde deſire an Almes of Images of Stoane, Tymber, or semblable matter, as thoughe they had benne menne perfecte, hauinge Life: whiche he did, he saide, to arme him selfe with patience, when any where in his nede, he shoulde be of any refuſed. And when he at any time soughte an Almes, he vsed these wordes: If thou of custome vse to geue to the pore, then gene thou me sommethinge, for of all others, I stande in greateſt nede: and on the other side, if it so be, that thou neuer haſte geuen to any, beginne then to

bestowe now some present on mée. On a time he entred into the house of a certaine man, which before had benne very ritche, & prodigal, but then was very poore, néedie, & indigent: in such sorte, that he nothing had to Suppe on, but only an vnsauery, & sower Sallet. By meanes wherof he saide: had thy diet heretofore not bene much better, thou shouldest not now haue Supte so simply. Geuinge him thence in few to vnderstand, that the excesse, that he sometime vnmeasurably hád vsed, had cast him into that gripinge, & pinchyng penury. One demaunded of him an other time, what beast it was, that bitte most greuously: To whom he answeared, emonge beastes, sauage, & furious, he that sclaunderously, and ill reporteth: but emong tame beastes, euermore ỳ Flatterer. An other demaunded of him, why Golde lokte yalowe, or as it pleaseth some others, more properly pale: Because all men (saithe he) assault, & lie in waite for it. Againe an other demaunded, If he néeded not a Seruant: To whom he saide, no. The other replied, & asked who then should burie him after his death: he, saith Diogenes, ỳ wil dwel in my house. Beinge demaunded againe, at what time a man shoulde marry him: The yong man (saith he) must marry him self very timely: as for the olde, or aged, he now néedeth it no more. By which he would inferre, & conclude, that it was in truthe lesse expedient to marry: although it be supposed, that he more spake it in mockery, then that he would haue mainteined it for an infallible Veritie. Now as Diogenes was, in Life frée, & in manners: so also was he in any worde that passe him. For on a time as he passe thorow a streate, beeing there a hawtie, & sumptuous buildinge, belongyng to a Gentleman, of an infamous, & suspected Life. Ouer the gate, or entraunce of whiche was written, that no man vnhonest, mighte enter thereat. Turning him self about to such as therby passed, incontinently demaunded, which way entereth the Maister of this faire Lodging into it: Trauelling as was his happe

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on a time through ỹ Countrie, he by chaunce drewe nigh to a very litle village, altogeather poore, & ſimply peopled: the Gates of which were large, wide, & very great, whereat, as lowde, as he coulde, in laughinge manner, he ſaide: Yée Inhabitauntes, ſhutte vp theſe your wyde Gates betime, leaſte happily your Towne runne out thereat. Eſpyinge an other time a certaine companye ſhotinge in the Croſſe Bowe: emonge whom there was one leſſe practiſed, or vnſkilfull: by meanes whereof, he ſtill failed very mutche of his marke, whoſe courſe when it came among the others to ſhote, he immediatly would ſteppe in before the Butte, iuſtly couering or ſhadowing the white or marke, whereat ỹ aſſiſtantes were ſtraũgly amazed. But Diogenes ſaid: I ſuppoſe I may more ſafely ſtande here, then els where, ſo ill, & ſo farre of ſhoteth he from the marke. Of a ponge boye very fayre and wel fauoured, but of manners lewde and diſhoneſt, he aſked, why carrieſt thou ſo vaughty, & ſo ill fauoured a ſworde, in a ſcabberde ſo good, & ſo well kewtered. A certaine cõpany commended one, that had preſented to Diogenes, ſome ſmall gifte or preſent: but Diogenes ſaide, why rather cõmende yée not mée, who well haue merited whatſoeuer is geuen: letting them thence, by his anſweare to vnderſtand, that it far better is to deſerue a good turne, then to perfourme it to him, that well hath merited it. He ones deſired contrarie to his wonte, (for neuer would he aſke Monie in gifte of any man) of a prodigall fellowe, a greate ſumme of monye, where at the other ſomethinge moued, ſaide: why aſkeſt thou of mée onely a matter ſo vnreaſonable? It is ſaithe he, for that of others at ſome other time, I ſtande in hope to receiue ſomethinge, but of thée after this ones, neuer againe: taringe with the ſame, his vnmeaſurable expenſes. Beinge alſo demaunded, whence it came to paſſe, that menne more willingly beſtowed their Almes, on the Lame, ỹ Blinde, the Diſmembred, the Goutie, Maungye, and on the Ul-

cerus, ſoner then on Philoſophers, and men to them like Learned: He ſayde (an anſweare in mine opinion very pretty, and fittinge) for this cauſe onely moued, doo they it, for that they rather feare they ſhalbe ſutch, then Philoſophers: and therefore more willingly they comforte and aſſiſte thoſe, like to whome they may ſoner be, then to the troupe Learned. The ſentences, & ſage anſweares of this Philoſopher, were infinite, whiche in ſilence I here paſſe, as well knowen to al the worlde. He was very ſobre & diſcrete, well learned in all the Sciences, he was the Scholler, or Diſciple of Antiſthenes, in the time of Plato, and Ariſtotle: he had in contempte all Artes, & Sciences, of whiche grewe no profite or gayne, as alſo thoſe that ſtudied them, more for curioſitie, then for the loue of vertue. He argued Aſtronomers, that onely buſied them ſelues in the contemplation of the Heauens, leſſe regardinge what they had to doo on the Earthe belowe. To Muſitians would he ſaie, that they well knew how to accorde their inſtrumentes, but not their rebellious and diſordered affections. Hearynge a certaine Aſtronomer, ſkilfully diſcourſinge of the Starres, he demaunded when he came laſt out of Heauen. Unto a Sophiſticall Logician, toyling to proue, that there was in thinges no motion, no anſweare would he frame, but in deriſion forthwith, walkes vp and downe before him: Séemeth this (ſaithe he) to thée a motion, yea, or not? In this ſorte began to growe now ỳ renoumed fame of this worthy Philoſopher throughout the whole worlde, ſo that Alexander the Greate, commynge by chaunce to Athens, woulde nédes ſée, talke, and deuiſe with him of certaine pointes concerninge Vertue. After ſomme conference, at whiche time, his Maieſtie beſpake him in this ſorte: Diogenes, I well ſée that thou arte poore, and ſtandeſt in néede of many thinges, therfore demaunde what ſo thou wouldeſt haue, and I will geue it thée: to whom he sayde: whiche of vs two thinkeſt thou, lineth in greateſt

teſt neceſſitie, I that deſire nothinge but my diſhe here to Drinke in, and a peece of Breade when I hunger: or thou, that beinge Kinge of Macedonye, exppſeſt thy ſelfe to all kinde of daungers, only to inlarge thine Empyre & Dominion, & that alſo in ſutche ſorte & manner, that the whole worlde ſcarce ſuffiſeth to aſſwage thine Auarice? On a time he was alſo taken of certaine light horſemen, Athenians, by meanes whereof, though impriſoned, he neuer yet became either faynte harted, or diſmayed: whence afterwarde remoued, in place common to be ſolde, to any ſutche without reſpecte as ſhould offer moſt for him. Where immediatly a certaine Marchant demaundeth of the Trumpeter, or publique Officer, whither he had authoritie to ſell him, as alſo whither he were a bonde man, or nate. Whereat Diogenes ſayde to the Officer, anſweare him that thou haſte here to ſell a ſeruaunt or bondman, but ſutche an one, as well knoweth how to commaunde and gouerne his Maiſter. Aulus Gellius, and Macrobius reporte, that he in ſutche ſorte beſpake Geniades, who was the aboue remembred Marchant that bought him, who alſo after gaue him Maiſter to his children. The ſame day therefore that he firſte had bought him, comminge with him towardes his Inne or lodginge, Diogenes ſaide to him, as if him ſelf had benne the Marchant: take hæde now Geniades, it ſtandeth thée on to obeye mée, in all that I ſhal anywhere, counſell, or commaund thée. To whom Geniades anſweared, it were farre beſides al order or reaſon, that the Seruant ſhould preſcribe lawes, to his Lord or Gouernour: but Diogenes ſaide, ſéemeth it not vnto thée good reaſon, that the ill affected patient, prouidinge to him for his Monie, ſomme good and learned Phiſition, ſhould in al thinges what ſo euer, obeye and followe him? In manner ſemblable, the more warely and ſafely to conducte him, if the good Mariner for wage choſe to him a Pilote, muſte he not do in all thinges his commaundementes? If then it be true in

this case, as also in the other, concerninge the infirmitie and weakenesse of mans bodie: howe mutche more then ought he, that standeth in nede of counsell, and comfort for the soule, to obey the learned & aduised Philosopher: All these thinges obserued well Geniades: and in euery of his assayres vsed the aduice of Diogenes his Seruant, committinge to his charge, for instruction, his children, whom he in vertues lore, in shorte time mutche profited. In this sorte, and after this manner this Philosopher liued ninetie yeres in this worlde. Somme suppose that he died beynge bitten of a Dogge, Others somme, that seinge him selfe very olde and feeble: without any force nowe, or farther desire to liue, with the very same courage and constancie that he had liued, did him selfe to die, and made chaunge of life the same daie, that Nature to greate Alexander had for his lasse also assigned. A little before his ende, his auditours seinge him so olde, and so neare his death, demaunded him where he meante, or desired to be buried: to whom he saide, his desire was to be layde in the wyde and open fielde, whereat they all merualinge, replied, he ill aduised them, for that in sutche powre, and simple manner bestowed, the Birdes & beastes would deuoure his Carion: then saithe he to auoide that inconuenience, cause yee that my staffe be sette there by mee: at which incontinently they brake out into a laughter, arguinge him forthwith of manifest folly, for that the deade neither seeth nor perceiueth any thinge: to whome, if they lacke (saithe he) these remembred senses, what mattereth it then, if rather the Byrdes & Beastes in their hungrie necessitie, praye on mee, then vnder the Earth I should be of the wormes consumed. Diogenes had none then so greate a desire, to imploye (as dothe many this daie, lesse aduised) their Treasour or Ritches, on pompuous Funeralles.

¶ *Of the Excellencye and commendation of Trauayle, as alſo of the damages that growe of Idlenes.* Chap. 13.

IT lyeth vs on, of neceſſitie, bothe by the Lawes, and Commaundementes of God, to ſwincke, and toyle in this woꝛlde continually: Foꝛ our firſt Father hauing bꝛoken the Commaundemente of God, was banniſhed, and chaſed out of Paradis Terreſtriall: the Earthe lotted to him foꝛ his poꝛtion, oꝛ inheritaunce: with charge notwithſtandinge to labour here, in continuall payne, and trauaile. Whiche charge, he neithter receiued foꝛ any tearme oꝛ time, but foꝛ euer without ceaſſe, as longe as he liued: whiche neither appertained to the Firſte man onely, but vnto all his Poſteritie, and Succeſſion to the ende. And although this neceſſitie of Trauaile be laide on man, to call him to penance, yet is it a fitte Medicine to aſſwage the wꝛonge paſſed: foꝛ that by our labour wée regayne that, whiche was loſte by diſobedience: and ſo mutch the moꝛe (although it be vnto vs a pꝛeſent ſcourg) foꝛ that God hathe condemned nothinge that was of it ſelfe leſſe good, graunting to Man Trauaile, to turne, and laboure the Earthe. Alſo Iob ſaithe: That Man is bꝛorne onely to ſweate, and to payne. Conſider againe, howe our Sauiour, and Redéemer Ieſus Chriſte, Maſter onely ſouereigne Lꝛoꝛde, and Maiſter, to the example of vs all, lyued in continuall payne, and labour, euen vntil the time of his Deathe, and Paſſion. Beſides in his Parables, he ſharpely rebuketh ſuch as any where conſume, and waſte the time idlely, imbꝛaſinge all thoſe that are vertuouſly buſied: ſaynge in an other place theſe wꝛoꝛdes to this pourpoſe: *Comme vnto mee, all yee that are heauily loden, and I will refreaſhe you.* If wée will paine our ſelues to reade the Scriptures, wée ſhall finde, that the anncient Saincte ſpente all their dayes, and Life, in continuall exerciſe of Vertue, and Godlineſſe. Further, trauaile is not onely conducible to the Soule, but alſo pꝛeſerueth

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the healthe of the Body. For it by daily practise, becommeth agile, stronge, and well disposed: in it are augmented, and increased the Vitall Spirites: the naughty, and superflous humours consumed. As touching the minde, it thence exileth all impious, and vnchaste thoughtes, preuentinge al occasion of errour, and offence. Certaine is it, that nothinge of weightie importance, reacheth without paine to the desired effecte or ende, as on the other side, that ease, that is purchased with paine, is euer more then all others, more pleasaunte, and likinge. He that taketh greate payne, reposeth him selfe in ease: for to the weary man all thinges are fittinge, and agreéant: His Meate to him is swéte, and sauery: He soundly slée-peth without dreame or vision: and all pleasures whatsoeuer, are to him bothe gratefull, and acceptable. Who so trauaileth not, nor neuer becommeth wearye, his repose to him lendeth vnperfite contentment. But to returne to the commodities of the Bodye, wonted exercise frameth a man discrete, vigilante, well aduised, and sage: and what els is profitable, thence issueth it, and springeth continually vnto man. Trauaile is it that ordinarily prouideth a man of all thinges: the same it is, that frameth to him fayre houses to dwel in: commodious lanes, & pathes to walke in: for the more ease of the poore passenger, greate shippes to crosse, and ouerrunne the tumblinge Seas: and armour to defende vs from the force of the enimie: briefely, innumerable commodities thence take theire beginninge. By Laboure the sterill soyle becommeth fruitefull, and plentuous: to sutche as are drie, and withered, it conueigheth streames of Water, opening the bowels of the earthe, whence Springes issue abundantly: it aduaunceth the grounde, where so it is behouefull, ouerthrowinge Hilles, and Mountaines that any where annoye vs: it altereth the course of great Riuers, to moyste therewith drye Countries: it also helpeth, and aydeth Nature, forcinge her to geue forthe, that

that of her ſelfe ſhé woulde not: it tameth, and maketh gentle the Sauage, and Wilde beaſte: it fineth mannes witte, and ſharpeneth his memorie, as alſo the other partes are thence onely quicke, and ready. To conclude, who ſo acquainteth him ſelfe with painefull Labours, reapeth thence pleaſinge fruites, ſutche as him ſelfe deſireth. God will not that his electe poſſeſſe Heauen by ſléepinge. If the pompous, & ſumptuous buildinges, which thou eche where beholdeſt: if the ritche Caſtles, and Palaices of Princes: if famous Cities well peopled, ſéeme to thée greate matters, knowe it to be the Sweatte, and toyle of thine Auncеſters. If in manner ſemblable the Artes, and Sciences contente thée, knowe that they firſt ſprange of the Diuine Labour of ſutche as here liued in the forepaſſed Ages. When ſo thou beholdeſt the grééne and pleaſaunte Fieldes, daintie Gardens, and well ordered Vineyardes, accoumpte that they be all the ſole fruites of Labour. For the Idoler knoweth not how to frame any thinge, but rather diſordereth what ſo he findeth any where perfected. By buſie induſtry men attaine to immortall renowme. That was it, that commended theſe Sages to the Poſteritie, Plato, Ariſtotle, Pythagoras, with all the Learned crue: whiche neuer ceaſte to payne their bodyes, and mindes, ſtudying, writinge, readinge, and diſputinge, not mindinge at all, when they mighte at their pleaſure eate, or ſléepe, or curiouſly, as moſt dw, couer their carion: to the vſe of theſe thinges not withſtanding, when neceſſitie forced them, it was a thouſande times to them then more pleaſinge, and ſauery, then to any of theſe idle, and delicious gluttons. Whence commeth it, that Hercules lyueth, to the Poſteritie ſo famous, if not by the meane of his twelue Labours? Whence grewe Alexander ſo renowmed throughe the worlde? Iulius Cæſar alſo, with infinite excellente Kinges, and Capitaines, if not by theire vigilante, and inceſſante Trauaile? And on the other ſide,

Sardanapalus, with sutche others, effeminate, as was he, by their careleſſe securitie, fell into ruine, and destruction, and in the ende died infamous, and miserable wretches. By meanes whereof, it lieth euidente, of al menne to be perceiued, that if Idlenesse by painefull care, be not donne to exile, then all Offices muste slide, and comme assuredly to nothinge: Mecanicall Artes, the studie of Learninge, and good Letters: all polices, and Ciuill Gouernement: Justice her selfe: the Lawes: and in fine, the Nourses of Wealthe, and Peace, muste all without Labour and Payne, be subuerted. By her eche where Vertue florisheth, and raigneth: and without her, withereth without grace, or verdure: for who so in the Common Weale woulde minister Justice, muste continually be busied to order thinges rightly. To be shorte, no Vertue maie any where be put in execution, without the assistance of carefull Payne, and Diligence. Thence commeth it, that Hesiodus saide, That Vertue was onely by Sweatte acquired. Aduisedly, if wee will, and exactly consider all, what so euer God hathe in the worlde created, wee shal finde, that those thinges surpasse the others in perfection, wherein he hathe bestowed moste payne, and trauaile. Beholde wee the Heauenly bodyes, voyde of immutation: the Sunne moueth continually: the Moone aresteth neuer: the Heauens them selues: the Starres, and Planettes, haue benne, are, and shall be in perpetuall motion. The Elemente of Fyre resteth not voide of somme operation: the Ayre without cease turneth it selfe from one place to an other. From the partes beneath, the litle springes and fountaines mount vp perpetually: the Riuers still flote, and shall do for euer: the Sea also vseth his times to comme, and goe: the Earthe, althoughe in deede shee areste her immoueable, (for so is it requisite, to the intente man maie passe on her to and fro indamaged, reposinge him selfe at times, as nature requireth) yet is shee neuertheleſſe either idle,

Hesiodus.

or

or vnbuſied, but geueth lothe to the vſe of vs, Herbes, Plantes, Trées, and Pettalles, as thæ that of ouetie is bounde to mainteine, and nouriſhe ſutche a number of Men, & Beaſtes, as on her dwelleth. So that if wæ now of theſe things with indgyng eie conſider, wæ ſhal finde, that Nature ſo mutche affecteth nothinge, as without ceaſſe continually to buſie her ſelfe in toile, & trauaile, as to forme, frame, make, and vnmake, to produce, to ouerthrowe, to alter, and to chaunge, to perfecte, and organiſe thinges in their kinde: not reaſtinge, or ſurceaſſing by any manner of meanes in the worlde. For confirmation whereof, the Olde, & Aunciente forepaſſed Philoſophers, neuer thought that they had ſpoken enough in cõmendation, & praiſe of vertuous exerciſes. Virgil ſaithe, that inceſſant Labour ſurmounteth all thinges. Horace in his Sermons, that God to man hathe geuen nothing without Payne, and Trauaile. Euripides, Trauaile is the Father of Honour, and Renowme: and that God aſſiſteth him (ſaith he) that liueth in Sweate. And againe, That, that onely is the pathe vnto Vertue: & without it, there is no honour, praiſe, or good aduenture. Menander the Poete writeth, and in my fanſie aduiſedly, that he, who in healthe lyueth at any time idlely, with more ieopardye bakardeth, then the afflicted, of an Ague. Like grace alſo hathe in theſe wordes, Democritus, Voluntary Labour, ſauereth of no Payne. Hermicon, beinge demaunded whence he had learned his Science: Of Labour (ſaide he) and of longe experience. Pythagoras commaundeth, that man lyue honeſtly, and that he neuer leaue, in Vertue, to payne, and weary him ſelfe: for cuſtome (ſaithe he) in the ende, maketh it pleaſaunte, and liſtinge. Salomon referreth the Idoler, to the example of the Ante. If I ſhoulde here remember all the examples of thoſe, that by Payne haue poſſeſſe the Chaire of Honour, longer ſhould I dwel hereon, then neceſſity requireth. It ſufficeth then, in fewe to ſaie, that there was

neuer man famous in Martiall affayres, or Chiualrye, in Learninge, or els in chaste, and Vertuous manners, in no kinde of Science, or Arte Mecanical, but by continuance of Sweatte, and Trauaile. And further, no one in the whole troupe of Loyterers, was euer in any Age renowmed with Vertues Title: or if any such were borne of Honourable Race, or Lineage, certaine is it, that he either came to ruine, and miserye, or otherwise losse his Honour, and Lyfe: or at the leasse, he no where coulde with warrante assure him selfe: Damage, & shame the onely and infallible fruites of foolishe idlenesse, and securitie: of whiche also springe vices innumerable, as is in Ecclesiasticus approued in these wordes: *Idlenesse ingendereth all kindes of mischiefe.* Ouid remembreth, that Venerye is no where thought on, but onely emong nice, and delicate Idelers: for (saithe he) who so he be, lesse busied in Vertue, imagineth vnchaste thinges, and inuenteth Treasons, puttinge in execution all vice, and treachery. Ezechiel accounpteth Idlenesse, emonge ỹ other Sinnes, for whiche Sodome was, in sutche sorte as wée reade, destroyed. And for my parte, I knowe no thinge, that with the slouthefull man prospereth. The fire, if it be not fostred, and couered with Wode, it fainteth, and wasteth, and in the ende is extinguished. The Ayre, in obscure, and darke place, voide of desired motion, becommeth forthewith noysomme, and infectious. The Water deprined of her course in runninge, putrifieth without staye, annoyeth, and impoysoneth. If the Earth be not opened & laboured, shée geueth none other fruites but Brembels, Thornes, Thistles, or sutche like. Golde, that desired mettall, if it be not wrought and polished, loseth vtterly his bewtie: yron also, with others the semblable, if not continually laboured and kepte, rusteth & waste, as experience learneth vs. Whole Prouinces, and Countries, not inhabited or peopled, are euermore barren and very infectious, in sutch sorte that it appeareth,

trauaile

trauaile to be thereof the ſole, & onely Medicine. Houſes and ſayre lodgynges not inhabited, fal into ruine. Highe waies, and common pathes, not frequented or vſed, are in ſhorte time cloſed, and ſhutte vp againſte the paſſenger: whence it now is open, and manifeſt, that whatſoeuer lieth vnuſed or vnlabboured, ſhortly conſumeth and waſteth to nothinge. Example in man, whoſe wittes if they be not in continuance of ſtudie exercíſed, ware cankered, and with paine performe the wonted duetie: the harte and minde alſo languiſhe and fainte, as vnable to dw any thinge: and in fine all their forces quaile and fall as diſmayde. As I then before haue ſayde, that continuall exercíſe frameth man agile, and diſpoſed to all thinges: ſo ſaye I nowe, on the contrary, that idle ſecuritie annoyeth the complexion, and waſteth the good humours, increaſinge the ſuperfluous, in excreſſe in mans body. Galene ſaithe, that it is a thinge vnpoſſible, that a man ſhould liue not labouringe his body. Auicenna to the ſame accordeth, as alſo Cornelius Celſus, with others very famous and excellent Phiſitions. The Horſe him ſelfe, with others ſutche, brute, and dull beaſtes, beinge pampered ſtill in ſtable, loſe their paſe, and other qualities. The ſhippe that ſtill rideth at Anker in the Hauen, geathereth mothes & rotteth, but dothe not ſo in voyage. The Souldier then marreth, when he longe time repoſeth him ſelfe, voyde of feare and careleſſe. Againe it is reported, that the improuident ſecuritie of Hannibal at Capua, was the onely cauſe that the Romaines gaue him there the ouerthrowe. Why ſo in Battaile beſte trauerſeth his grounde, fighteth, as is knowen, in moſte aſſured ſafetie, but to him that loytereth, and arreſteth him in his place, many daungers are aſſigned, and ineuitable diſcommodities: the ſunne alſo on him, more then on the others, hath greater aduantage. The Archer neuer ſheeteth to the birde that fleeth, but to her that arreſteth her, or pearcheth any where, bendeth he his Bowe, and fit-

ceth his boltes. Further wée sée, that all kinde of instrumentes, not touchte or playde on, immediatly becomme discordante, harrishe, & vnpleasant: but kepte in hande, & continually plaide on, séedeth the hearer with swéete notes and pleasant Harmonie. Some kindes of Wine are there, which vnlesse they be continually wrought to and fro in their vessels, corrupte and putrifie, to be serued to no man. The precious & riche stoane not wrought and polished, lacketh his naturall commendation and grace, but perfected by the skilfull and light hande of the Jueller, maketh shew of it self, and commendeth his vertue: yea the yron it selfe, the more often that in any your vses you imploye it, the brighter shall his Glasse be, and the layzer still it loseth. Emonge brute beastes, these are to Man mosse likinge, and acceptable, whiche mosse can sustaine, of weary Payne, & Trauaile. Here might wée anothe, and alleage sundrye the opinions, as well of Poetes, as also Philosophers, condemninge with one mouthe the vnprofitable Idelet, whose onely authorities mighte accomplishe, and perfecte that, whiche wé presently labour to proue in many. The Saintes them selues, and Holy Fathers of the time past, accurse them: the louers of Vertue, and the Learned detelte them: Ouid, Plato, Horace, Claudian, & Virgil, with all the whole heape of learned Poetes write, and musigh continually againste them: eche Historie besides is full of the discommodities ensuinge Idelnesse. Plato, and Aristotle condemninge this voice, exalte aboue measure, the practise of Chinalrie: whence, what so euer in Warre is necessarie, is skilfully eche where put in vre, and practised. The Emperour Adrian, on a time aduaunced one Turbus, a carefull, and truftie Minister in the affayres of his Maister: whom on a time as the Emperour beholde, to painfully busied, as him selfe thoughte then presently, saide: I woulde not, Turbus, that thou shouldest kill thy selfe, or with to muche perseuerance, hazarde thine estate. To whom

Turbus.

whom he anſweared: if it pleaſe your ſacred Maieſtie, the man that is fauoured, and aduaunced by an Emperour, muſte on his feete die where he goeth buſied. Q. Curtius ſaithe: that themaladies or infirmities, whiche iſſue or ſpringe of idleneſſe, are perfectly plaiſtered by wonted exercise. The Olde Romaines accuſtomed to beginne their daie continually at midnight, to the intent that in the morninge, at the firſte ſhewe, or appearinge of the Sunne, eche man in his vocation might followe his affayres: and farther they alſo thought, that euen then the one halfe of the daye was paſte without any profite, or good at all donne. A certaine Romaine on a time perſwaded with the Senate, that they ſhoulde not in any wiſe diſtroye or ſacke Carthage, to the ende, that beinge poſſeſt thereof, they might not liue in continuall quiet, and idle ſecuritie. To this purpoſe Scipio Naſica ſaide: conſideringe that ſomme aſſured then, the preſente ſtate of Rome, for that Carthage was then tributorie, and Greece ſubdued, naye rather ſaide he, wee nowe liue in daunger and hazarde, for that wee at this time, dreade or feare no enimie. By whiche his anſweare, he this mutch inferred that surceasinge nowe from Armes, and bathed in delices, this their ſecurity more hazarded their eſtate, then the warres, or any other their Neighbours, enimies to the Empire. And againe, Feare (ſaith he) more aſſuredly warrenteth the eſtate of Rome, then careleſſe to liue, as though no man durſte to touche vs. Vnto the which wordes or aduice of Scipio, the French Prouerbe anſweareth of parte, not vnaptly. Better is it to loſe, then to ceaſe or be idle. Apuleus highly commended the Maiſters of Defence, or ſwordeplayers of his time, who in ſutche ſorte deteſted all kinde of Loyterers, that the Maiſters in that Science, neuer woulde permitte their Schollers to eate, before thei had fully accompliſhed and ended ſome commendable exployte, or laudable practiſe. Cicero to this purpoſe remembereth theſe wordes: Man

Q. Curtius.

S. Naſica.

Apuleus.

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is borne to be busied in vertuous exercises, wherebi (saith he) our Soule or Minde is a sufficient argument, whiche no where, or at no time, arresteth her idly. Emonge all other decrées, of the renowmed Draco, Lawegeuer to the Athenians, none was more worthy of commendation then this, that he punished with deathe, all those that any where, were founde vnbusied, or that walkte vp and downe idlely for their pastime and pleasure. Howe the Gentiles were affected towardes all these, that persevered in any vertuous actions, is euidente, for that to this purpose especially and aboue all others, they had in Adoration three Idolles, or Goddesses: the first highte Strenua, whiche is to saie, Verteritie: the seconde Agenoria, whiche signifieth, Virilitie: the thirde Stimula, whiche soundeth as mutche as a Spurre of honour or Vertue: in sutche sorte reuerenced they incessant trauaile, that they erected these three Idolles in the name of them, to be reuerenced for euer. But wee will not arrest our selues on the opinion of the Gentiles, but will descende to the authoritie of the Scriptures, whiche no lesse bindeth vs to the aboue remembered, then it chargeth vs to abstayne from thinges that be prophaned. Salomon in his Proverbes, emonge many other places where he sharply argueth idlenesse, in one, to this ende, vttereth these wordes: He that in Winter ceaseth from labour, shal receiue for his portion, indigent beggerie. S. Paule, a Doctour emonge the Gentiles, neuer ioyed so mutche for any thinge, as for that he at no time was founde a Treuante, or Loyterer, extollinge aboue al thinges, painefal Laboure. In this sorte writeth he to the Thessalonians, admonishinge them in al thinges to imitate him, for neuer was he founde idle emonge them, ne at any time did he eate, not hauinge firste deserued it: he toyled daie, and nighte, not to annoye, but by al meanes to profite them. And againe, *Who so laboureth not, neither muste he eate, as is commaunded*. To the Corinthians in manner semblable,

Draco.

Three Idolles of the Gentiles.

he writeth, remembringe them, for their better inſtruction, of his reſtleſſe Payne, and inceſſant Trauaile, which the ſame he alſo dothe in many other places. Imploye wée then hereafter, our time in vertuous exerciſes, auoiding, to the vttermoſte of our power, ỹ contrary: whence neuer iſſueth any thinge that is commendable. Neither geue wée this our commaundement with ſutch extreame vigor, as thoughe wée woulde haue no time exempted to eate, drinke, ſléepe, & honeſtly repoſe vs: for theſe thinges are neceſſarie, as alſo moderate recreation at times is likewiſe commendable. For this cauſe Cicero ſo mutch extolleth Scipio, in that he ſaide, that he neuer was leſſe idle, then when in déede he was idle. And further addeth Cicero, that this ſayinge of his was moſte aſſuredly and doubtleſſe notable, for that thereby he gaue others to vnderſtande, that when he idly, had areſted him from his ſtudies, he then notwithſtandinge had in minde the whole courſe of his affayres, and that then, and at ſuche times, of them, he earneſtly, and with aduice conſulted with him ſelfe. Seneca the Morall Poete affirmeth, that Idleneſſe without ſomme practiſe of ſtudie, or good Letters, is to man a very perfecte Graue or Sepulchre: and that thoſe that ſtudie Wiſedome, are they, that féele and enioye the true Idleneſſe. Plutarche writeth, that the Wiſe man ſpendeth his time in the onely exerciſe of vertue and Learninge. Let Man then aduiſe him howe he ſpende his time, whiche paſſeth without ſtaye, and is altogeather vncertaine, for that he muſte yélde a ſtraiſte accoumpte thereof, yea and of eche worde that ſhal paſſe him raſhely. Cato, though he were a Panym, yet coulde he thus muche ſaie, that all greate and hawtie perſonages were as well bounde to yélde an accoumpte of their time, without profite ſpente, as to receiue iuſte guerdon for that they well had imployed. For concluſion, in ſuche honeſt exerciſes, ſhoulde wée paſſe our fewe dayes, that wée mighte reape the fruite thereof in the Kingedome of

Seneca.

Cato.

God, whiche is prouided for those that are called into the Vineyarde, to Laboure it, where they shall receiue the dette to them belonginge. To this pourpose sutche fittinge wordes useth S. Iohn: *Blessed are those that die in the Lorde, for that their Spirites repose them nowe in quiet from all Labour: but theire Woorkes, and theire trauailes, sutche as they were, shall folowe them.* Whiche authoritie well proueth, that paine onely and trauaile, is the Marchandice of this worlde, whiche is bought, solde, and deliuered into Heauen, as S. Paule him selfe not vnfitly remembreth, whereas he saith, that eche man shal receiue his Salery or payment, according to that he hath trauailed in this worlde.

¶ *Howe detestable a matter Crueltie is, with somme examples serninge to that pourpose.* Chap. 14.

AMonge all other vices repugnant to mans Nature, whiche also yéelde men moste abominable, & Monsterous, Crueltie is assuredly the chiefe and principall: for as mutche as Man, a Creature moste Honorable, framed to the Image and similitude of God, borne to vse courtesie & compassion, by Crueltie is transformed into a brute beaste, terrible, furious, of nature accursed, and enimie to God, who is the sole & soueraigne Clemencie. Aristotle saithe, that Crueltie, fiercenesse & inhumanitie, are vices incident to some sauage & wilde beaste. Seneca in his seconde Booke of Clemencie, termeth it the erectable felony of the Soule, whence he concludeth it opposite and contrary to the vertue of compassion and humilitie. Crueltie is capitall enimie of Iustice, and of reason: and mutche worse is this vice then eyther pryde or malice: for that wrothe or malice, séemeth to procéede of somme certaine displeasure, as when wée beholde any one, that either annoyeth or wrongeth an other: but emonge sutche as in their Crueltie, outrage, wée finde many that euen laughinge, and without any

suspition

ſuſpition of crime, onely of pure malice and diſdaine, miſerably dw to die, & murther the innocent. So is it then a capitall enimie to Juſtice, whiche permitteth not any, fautleſſe, to ſmarte of vndeſerued paine: as it on the other ſide alſo chargeth with moderate, and meaſurable cozrection the fautie oz culpable, without reſpecte of perſon. Seneca in his Booke of manners, ſaithe: That commonly wæ terme thoſe, mercileſſe tozmentoz, that in cozrection of vices holde no kinde of meaſure: what title then to thoſe menne ſhall wæ iuſtly attribute, that by ſtraunge deuiſed meanes, ſoyle them in Innocent and harmeleſſe bloudde? Cramples of ſutche Monſters wæ reade infinite, emonge whome, wæ finde Herode Kinge of the Iewes, which raigned in the birthe of our Sauiour Chriſte. Who after the deathe of ſo many innocentes, thinkinge emong them alſo to haue ſlaine him, who then was newly foz mans redemption bozne, would yet make moze ample, and moze ful ſhew of his tyrannie, not onely in the time of his wzetched life, but alſo in the inſtant and moment of his death: ſo that him ſelfe perceiuinge his death to appzoche, cauſed to be aſſembled al the chiefe of Hieruſalem: whom, as ſone as they at his commaundment appeared, he cauſed without ſtaye to be ſafely impzyſoned: geuinge charge to his Siſter, that in the ſame pointe of time that he ſhoulde make chaunge of life, ſhæ alſo ſhoulde dw to die all the fozeſaide Elders, whiche to dw, ſhæ fayled, God wozkinge to the contrary. Whiche thinges he did (as him ſelfe ſomewhat befoze his deathe confeſſed) foz that he knew the inhabitantes of Hieruſalem woulde reioyce of his chaunge, and to the intente it otherwiſe might ſuccæde to the people, then they at that time aſſuredly ſuppoſed, he of accurſed and deteſtable pzetence, to the intent they al in that day ſhould mourne and lamente, determined to cauſe to be donne that hozrible murther. The tyzannie alſo of Abimelech, Sonne of Gedeon the Greate, was no leſſe ſtraunge and mar-

 ueilous,

uetlous, for the intente he onely might raigne alone, he trayterously slewe three scoare of his Brethren, whose
Ionathas. mercilesse hande none escaped but onely Ionathas, which by the onely permission of God, fledde, to the intent the Traytour might neuer line without suspition, or feare of reuenge. And yet here againe is it doubtfull to saye, whether the treachery that he vsed towardes the Sichimites, were more tollerable then this or not: on whom, for that they had chasse him out of their Citie, into which afterwardes reentering by force in the night, reuenged him selfe by the vniuersall slaughter of them all, for he committed to the swoorde all them that he there founde, Man, Woman, yonge and olde, and certaine suche as for there safetie ranne into the Churches, he forthwith inuironned with greate heapes of woode, whiche as soone as it had taken fire, the heate and smoke thereof was sutche, & so intollerable, that the prysoners that thought to haue lined in assured Sanctuarye, were scortcht eche one, and wasted there miserably to powder, this after he had then distroyed the whole Towne, with ploughe he turned in despite the soyle, coueringe it with Salte in
A. Regulus. stæde of other grayne. A. Regulus, by the people of Carthage, was in manner semblable intreated, who beynge there prysoner, vpon his promisse of gainecome, was sente vnto the Romaines, to conclude a peace, or at the least to practise the permutation of Captiues, but beinge returned, lesse answearing their expectation (not by constrainte, but for performance of his promisse) was shutte vp, into a greate vppe or tunne, thicke sette with sharpe nayles pearsinge on euery side, so that he coulde on no side, either leane or arrest him selfe, in whiche sorte they did him cruelly to die. All Tirannes are ordinarily of nature cruell, but who so of them is blouddy, is more execrable then the others. Phalaris kinge of Sicilia, a most wretched tyranne, who although he executed sundrie without cause or reason, yet, in truthe and iustly to con-

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ſider of him, he was in harte and affection then in déede more cruell. This manquayler had a Bull of Braſſe, whiche one Perillus had ſkilfully wrought him, in which when he had incloſed, whom he minded to torment, hauinge vnder the ſayde Bull a greate and hoate fire, the poore patient gaue forth thence his ſorowfull Notes, as though it had benne the bellowinge of an Ore: whiche he did to this intente onely: that by the lamentable ſhrikes vnder a Bulles voyce vttered, he mighte in no wiſe be moued to pitie or compaſſion. One thinge did he while he liued honeſtly, for the firſt that euer he tormented in this his Braſſy Bull, was Perillus him ſelfe, the authour thereof. Straunge was the vnnaturall and vncouerent Crueltie, practiſed by Tullia, doughter to Tarquine Kinge of ỳ Romaines, which to inioye the Crowne, cauſed her Father before his time to be murthered, which him ſelfe would haue geuen her, had ſhée neuer ſo litle tarried: and that whiche is more agayne in her to be noted, her Fathers bodye layde forthe deade on the grounde, ſhée aduaunced her ſelfe in her cache, inconti-nently, paſte forth ouer it, at al not appalled, & although the Horſes that drewe her, trembled at that ſighte, and would haue choſen ſome other waie to haue paſte it, the Cocheman alſo that draue them, féeling ſomme pricke of conſcience, would in like manner haue choſen ſome other pathe, to the intent the Kinge beinge dead, might not be ſo shamefully diſmembred & bruſed: but ſo much ſtil pleaſed ſhée in her cruell affection, that euen that whiche the inſenſible beaſtes of pitie would haue refuſed, in deſpite ſhée brake them of that their choyſe & will, forcinge them to paſſe ouer the martyred body of her Father. The Scichians, a people in warre very furious and daliante, are in ſundrie Hiſtories tared of Crueltie. But emonge other ſortes, this one geueth ful cauſe of marueile: They would kill greate beaſtes, as Oxen, or Horſes, in whoſe bellies they incloſed ſutche as they meante to execute,

A Bull of Braſſe.

whom they caused in such sorte, & so faste to be bounde, that they neuer coulde moue, or by any meanes comme thence: where continually they gaue them (as nature asketh) somme thinge to eate, to the intents that they lyuinge thus, might rotte, and corrupte with the stinking carrion of the beaste, theire Graue or Sepulchre: and to aggrauate the matter, that they might be also consumed lyuinge, by the wormes that of custome growe still in suche lothesome, as were these, and putrified carrions. We reade agayne of Maximianus, Emperour of Rome, who also practised so horrible a Cruelty, as hardly might enter into the harte of man: He bounde men lyuinge, to suche as were deade, which he caused to be leaft straitly in this sorte coupled, vntill the deade had infected, and impoysoned the liuinge. The very semblable to this, recordeth Virgil of Maxentius. Agayne we finde of the straunge tyrannies practised by Alexander Pheras, who buried men quicke, linckte face to face, and grapled fast, as before, together. Others somme he woulde apparell in the skinne of a Woulfe, or other Sauage and Wilde beaste: whom, after he had in beste manner so attyred, caused to be carried out into the middle of somme fielde, where he bayted them with Waskyues, vntill they were miserably dismembred and eaten. I knowe not whether any man maie heare to speake of the accursed boucherie practised by Astiages, Kinge of the Medes, againste Arpalus, one of his greatest States, and approued friende in necessitie. This Astiages, by occasion of a Dreame, which here to recoumpte shoulde be longe and tedious, gaue to Arpalus in secrete, commission, spædely to dispatche and murther a yonge Sonne of his: who moued with compassion, beholdinge the poore infante (whiche afterwarde had to name, Cyrus the Greate) as also that he feared the Mother of the yonge Prince woulde in no wise accomplish that commaundement of Astiages, but on the other side dissemblinge it, did his carefull paine safely to foster him.

Somme others haue Harpagus

him. Longe after, the Tyrante aduertiſed that his childe yet then lyued, without ſemblant of diſpleaſure, called vnto him, Arpalus, whom in conſideration of his clemencie vſed towardes the little Cyrus, priuily did to be ſlaine a yonge Sonne of his: callinge the daye folowinge the Father to him to dinner, whome emonge other meates he fedde with the bodye of his owne childe: of whiche Feaſte, the vnhappy Father had no kinde of miſliking, as one that knewe nothinge whereof he had eaten. Aſtiages not yet contente with this inſupportable Tyranny, procédeth yet further with an vnheарde crueltie: for in ſtæde of the laſte Seruis, or Diſhes of pleaſance, he cauſed in large Chargers ſolemnely to be ſerued in, the heade, fæte, and handes of the yonge Martyred childe, vnto the good Father, to the onely intente he ſhould not be vnwætinge that he then had banqueted, and eaten of his owne Sonne. Marius and Silla, two capitall enimies, on bothe ſides ſo raged in execrable Tyrannye, that thei contended, as appeareth, who might ſurmount and ſurpaſſe the other in villanye. Silla bouchered in one daye foure Legions of Souldiers. The Preneſtines alſo, a people of Italye, crauinge with teares his fauoure and grace, for that they had receiued the Capitaine Marius, coulde not withſtandinge by no meanes eſcape his cruell hande. For generally without exception he murthered them all, and gaue their bodyes for a praye to the Crowes, and Rauens to fæde on. The ſemblable did alſo Marius his Companion in boucherye. The Emperour Tiberius, Succeſſour to Octauian, ſurpaſſed, I trowe, all others in his time: who after his fainte clemencie in the entraunce of his Raygne, paſſed no daye, in whiche he ſpilte not the blonde of ſomme Innocentes. Beſides, he diuiſed ſutche a mercileſſe policie, as tofore hadde neuer benne in any place heарde of: he inhibited, that vnder payne of deathe, none ſhoulde be ſo hardye, to deplore, lamente, or make any ſhewe of mournefull ſemblant at

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the deathe of those, that it shoulde please him any waye, for any cause to execute. A Crueltie straunge, and suche as hathe not benne knowen: for I déeme there can be no greater paine, then to inhibite the poore harte, that it vnloade and discharge not it selfe of his dolours, by alarmes & teares. Also when he did to die any yonge maydens, he firste committed them to his Tormentours to be deflowred of them, to the intent that with their death, they togeather shoulde lose their honour, and Chastitie. He so much was pleased in spillinge of bloude, that vnderstandinge one had slaine him selfe, whom he before had Sentenced to death, of pourpose to escape his mercilesse, and cruell hande, sighed with hawtie voice in lamentable manner, sayinge: Oh howe vnhappely hathe this Crowe escaped mée (by whiche name it pleased him to note the Condemned). For you muste vnderstande, that he in sutch sorte tormented the poore patient, before he would sucker him by any meanes to die: that they supposed presente deathe to be to them bothe a gaine, and a grace. Straunge were it to write, what inuentions he vsed, & newe tormentes in Execution. Sommetime he forced the Condemned excessiuely to drinke, and immediately woulde cause the Cundittes of their Urine so straitly to be bounde, that they by no meanes possible mighte ease them selues that waye: and so woulde he sucker them, in excessiue paine to languishe, till deathe shoulde take order, for chaunge of theire life. And further, for his sole and onely pleasure, he caused other somme to be throwne into the Sea, from an excédinge highe Cliffe, or Rockye banke in the Ile of Capraire, adioyninge vnto Naples: and for because that after that sorte to die in the Sea, was, as he thoughte, a deathe to gentle, he caused certaine Marriners, and others, with Pikes and sharpe weapons in Boates to stande directly vnderneathe the saide Rocke, whiche receiued, and bloudely martyred the miserable patientes, before they might enioye the benefite

neſte of the Water. Nowe after the ſhameful deathe of this incarnate Deuill, ſuch in déede as him ſelfe had wel deſerued, Caius Caligula ſuccéeded in the Empire: who either was equall, or rather ſurpaſſed his Predeceſſours in all kinde of monſterous, & accurſed tyrannies. He on a time, with greate affection wiſhed, that all the Inhabitauntes of Rome had togeather but one heade, to the intent that at one blowe he might ſtrike it of. He ſtrangly complained of the infelicitie of his time, for that there chaunced not, during his Raigne, any Famine, Plague, Generall Inundations, Subuerſions, and Diuaſtations of Countries, with many ſutche other dreadfull, and miſerable calamities. Of a certaine man he demaunded, banniſhed by Tiberius, howe he liued, or what he did duringe his Exile: who in perfecte flattery anſweared, that he inceſſantly had praied to God, to call hence Tiberius, to the ende that he mighte ſuccéede him without ſtaye in the Empyre. Whiche thinge conſidered of by this monſterous Traytour, and doubtinge leaſte ſo many thouſandes whiche he had exiled, ſhoulde in like manner pray to God for his deathe, ſente forthewith into all partes to call them home againe: whom immediately after their ſpédie returne, he commaunded to be executed without reſpect of any. He ſtraitly charged all his Tormentours that they by litle and litle ſhoulde tormente the afflicted Innocentes, ſo that by ſmall paines they might beginne to die, protractinge their death as longe as was poſſible: for he would (he ſaide) that they felte howe their life failed in them. He alſo ſaide, that others exiſtones, of his complexion ſaide, The people wiſhe me ill, for that they feare mée. After this, Caligula ſuccéeded Nero in execrable malice, not at all his inferiour. For proufe whereof, he practiſed ſutch a mercileſſe tyrannie, as wel in it compriſed all other petie Treacheries. For without any regarde to thinges holy or prophane, to the Maieſtrate, what ſo euer he were, or priuate Subiecte, he cauſed the

Citie of Rome to be sette on fire, inhibitinge all men vn-
der paine of deathe, by any meanes what so euer, to
quenche or asswage it: neuer woulde he that any man
shoulde saue any parte of his gwdes. So continued this
fire, wastinge and consuminge the Cittie, seuen dayes
fully & seuen nightes, to the ende him selfe out of a highe
Tower, not farre of, beholdinge it, reioysinge at this do-
lorous, and mournefull spectacle. He with villanous
hande murthered his owne proper Mother. He also did
Octauiana, and Sabina. to die the Husbandes of Octauiana, and Sabina, bothe
whiche he marryed, but sone after beraughte them in
manner semblable of theire liues. Assuredly this was
he, that beyonde all others raged moste in crueltie: for he
was the firste that persecuted the Christians, and in his
time was the first, & greatest Persecution of the Church.
He made open shewe of his surpassinge crueltie, of his
vnmeasurable, and furious brutalitie: for bearinge on a
time a Greeke verse, in effecte thus mutche signifiynge:

Woulde God the Heauen and Earthe,
the Sea, and what so is:
After my deathe mighte cease and ende,
as eke all hope of blisse.

But I farre otherwise would, that it chaunced by my
life time (saide he). I coulde well be contented to take
mine examples from barbarous Princes, not touchinge
any more the Emperours of Rome, but the Successours
againe of the aboue remembred, in life and manners so
outragious and execrable, force mée to dwell still emonge
them, rippinge and vnfoldinge their tragicall insolencie
of Domitianus, Vitellius, Commodus, Maximianus, and
others theire semblables, I speake at all nothinge. But
of Diocletian (whose manners so vnsauerye, and bestiall
furie, Eusebius in his Ecclesiasticall Histories reciteth)
Sommething muste I speake, before I passe him vtterly,
to the intente that all blasphemers, and fæble Christi-
ans of our time, maie sée what they suffered in the Pri-
mitiue

mitiue Churches, for that they neuer leaft to acknowledg theire Lorde and Sauiour Chriſte. This wretche trayned many at the tayles of Horſes throughe the ſtreates, whom, after he had in moſte deſpitefull manner broken and bruſed, ordeined that they immediately ſhoulde be broughte backe againe to priſon, where he lodged them not able to moue, on prickinge ſheardes, and ſharpe péces of earthen pottes broken, to the ende that lyinge on ſo reſtleſſe a couche, theire paine mighte be double to the other aboue remembred. Sommetimes by Ingins, and policies he cauſed to be bowed downe, the armes and braunches of greate and highe trées, to whiche he would binde the legges of the Condemned, and then ſuddainely letting againe the braunches to ſlippe, rent them moſt lamentably in pieces, and quarters. In the Citie of Alexandria he cauſed to be cutte of, the eares, the noſes, the lippes, the handes, and the toes of infinite innocent, and harmeleſſe Subiectes, onely leauinge to them their eies, the longer to liue and dwell in that payne. He made to be ſharpened many ſplinters of woode, whiche, as farre as was poſſible, he cauſed to be thruſte in betwirte the nayles and the fleaſhe. Into boylinge Tinne or Leade, other ſomme he did aliue to be throwen: & wémen faſte bounde to Scaffoldes or Fourmes, he commaunded to be ſcortcht with hotte yrons on the backe. So that by theſe meanes, ſpilling ſtill innocent bloud, without any réelinge what he thereby did, ſente vnto Heauen greate numbers of Soules, holy, pleaſinge, and acceptable to God: whiche oft times vſeth the mercileſſe Tyrante for an inſtrumente, whereby he glorifieth the iuſte, and choſen. Theſe ſtrange Cruelties, and newe diuiſed tormentes, are written in approued and faithfull Authours: of whiche, the greateſt parte wé haue taken out of the Scriptures: the reſte are readde in Ioſephus, in his Antiquities, and Warre Iudaicall, in Suetonius Tranquillus, Plutarchus, T. Liuius, Iuſtinus, Valerius Maximus, Euſe-

bius, P. Orosus, Iulius Capitolinus, with others of no lesse credite, and authoritie.

¶ *How for the most parte, cruell Kinges, and Blouddy tyrannes are the Ministers of God: and howe notwithstandinge they continually ende in state moste wretched, and extreame miserie.* Chap. 15.

WHyo so hath, or liueth subiecte vnder any of these accursed Monsters, muste for his consolation or comforte consider, that for the most parte though they be terrible and cruell, yet be they notwithstanding the Ministers of God. The Scriptures in many places, as wée finde still, termeth them by no worse title, then the seruantes of God, for that by them, it hath pleased him to chastice the wicked, perfectinge and confirminge to him selfe, sutche as loue and feare him. The Hebrewes were longe time gouerned by Iudges and Priestes, amonge whom, when Samuel waxed fæble and olde, the malice of the people, and contempte of God eche where growyng, Kinges then from God, at theire requeste were geuen them, whiche chastisement (for greater then that mighte neuer any haue chaunced them) they receiued as hauinge before bothe deserued and desired it: Samuel therefore was geuen them for Kinge, who in the begin ninge was méeke and mercifull, but shortly after became tyrannous and cruell, spoilinge them of whatsoeuer they had, without respecte in theire possession, as also of theire desired frædome and libertie. Who although he were voyde of no kinde of vice, yet in Holy write is he called the anointed of God, by meane whereof the people were amazed and trembled. But leaue wé here him, as also al others, whiche bothe knewe the Lawe, and liued vnder it: and turne wée our penne, to write of Idolaters, whiche also are called the Ministers of God in the Scriptures, for this saithe our Sauiour by the mouthe of Esaie: *I will, that*

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my Capitaines enter at the gates of Babylon, *I haue commaunded my Holy ones, and haue called togeather my menne valiant, and diſpoſed in my wrothe, to the intente they glorifie themſelues togeather in my Glory.* The Prophete ſpake theſe wordes, of the two Kinges, Cyrus and Darius. Behold then how he calleth the Medes, & the Perſians ſanctified, which notwithſtanding neither were, either iuſte or ſanctified, but onely executours of Gods iuſte will, for the puniſhment of Babylon. And in an other place by the Prophete Ezechiel: *I will bringe forthe my Seruant* Nabuchodonoſor, *and becauſe he hath well ſerued me nighe vnto* Tyre, Ægypte *will I alſo gene him in poſſeſſion.* Yet was he not the Seruant of God, for as mutche as he neither ſerued him, knew him, or any waie beleued in him: onely he executed his Iuſtice on the rebellious, and in this reſpect was called his Seruante. The accurſed Totila Kinge of the Gothes, was named the Scourge of God, and reputed for the ſame. The greate Tamburlayne, that raygned not ſo many yéares hence, a Capitayne no leſſe blouddy then valiant, which alſo ſubdued ſo many Countries, and Prouinces: beinge demaunded, why he ſo more then tyrannouſly vſed his Captiues, whereunto he anſweared: forewrapped in coller. Suppoſeſt thou me to be any other, then the yre of God: whence wé haue in fine to conclude, that all ſutche cruell and incarnate Deuils, are inſtruments wherewith God chaſtiſeth ſinne, as alſo, with the ſame approueth, and trieth the iuſte: and yet they notwithſtandinge are not hence helde for iuſte, ne ſhall they eſcape the heauy iudgement of God. For neceſſarie is it, that example of ill happen, but woe be vnto him, by whom it happeneth. Further in this life, God aſſuredly at ſometime dothe puniſh them, beſides that in an other worlde, Hell & damnation is certainely allotted them. Neither at any time hath it almoſte benne ſéene, as wé haue remembered in the forepaſſed Chapiter, but that ſutche Peſtileſſe, and Tranſubſtantiate Monſters, haue

died of lomme violent, and ignominious deathe. Phalaris was miserably consumed in the same Bull, in which he had tormented many an innocent, rorynge the same Notes, whiche he to heare of others, had to lore, so great likinge. Plutarche recordeth, that Silla was filthely deuoured of Lyse, & that he neuer coulde finde any playster for that payne: And Pline farther saithe, that he died in sutche sorte tormented, that with extreame and miserable anguische, he gnewe, teare, and with his tæth horribly dismembred his owne lothsome body and deformed carrion. Marius also his Capitall enimie a perfecte paterne of bestiall feritie, fell in the ende into sutche extreame miserie, that flyinge and sækinge a place to hide him in, was gladde to laye his Heade in the handes of Poncius Teselinus, to the intent that he shoulde strike it of. The Emperoure Tiberius was stifled betwirte two pillowes, or bolsters, and so ended in the handes of his owne Seruantes: How be it Suetonius saith that he was impoysoned. Caligula that infernall furie, after he had receiued thirtie great woundes, by Chereus, as well, and Cornelius Sabinus, as also by the others of that conjuration, made chaunge of life, to the contentation of many. Cruell Nero before he died, was depriued of his Honour and Empyre, iudged and pronounced an enimie Capitall to Rome, and hidinge him selfe in an infectious sinke of mans ordure, woulde there haue slayne him selfe, but his forces fayled him, in the execution of that so meritorious a dæde, whence he vsed in that exployte the healpinge hande of an other, & so in wrestinge and mowinge with his euill fauoured mouthe, gaue forthe his Spirite to the whole Senate of Diuels. Diocletian in manner semblable depriued of the Empyre, died of poyson, by his owne handes ministred. Domician, beinge by Stephanus, Saturnus, Maximus & others, in seuen sundry places dæpely wounded, departed hence to Nero, to raygne with him for euer. Tullia, of whom wée haue somethinge

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aboue remembered, baniſhed from Rome, died no leſſe a begger, then a wretche moſt miſerable. Aſtiages, graundfather to Cyrus, whom, he commaunded Arpalus priuely to murther, (to whome for that he had not executed his commaundement, he gaue to be eaten in banquette his owne Sonne) was depoſed by Gods iuſte iudgement, by the very ſame Cyrus. Herode alſo, with others infinite, whom all to remember here, woulde be longe and tedious, died a death to the others not diſſemblable. Lette thoſe therefore, that rule and gouerne the worlde, in any wiſe leaue to be blouddy & cruell, leaninge on the ſtaffe of compaſſion and clemencie, to the intent they maye liue aſſured of the hartes of their vaſſaules: for the beſte aſſurance of his ſtate that the Prince may haue, is to be beloued of his people and Subiectes.

¶ *Of a ſtraunge caſe, whiche at twoo diuerſe times chaunced, after one and the ſame ſorte, vnto twoo Romayne Knightes of Honorable Families.* Chap. 16.

The chiefe and principall that conſpired the death of Iulius Cæſar, (as Plutarche at large with others recordeth) were Brutus and Caſsius, whiche bothe with all their adherentes were after exiled, declared for open enimies to the Romaines, by Octauian, Lepidus, & Marcus Antonius, who commaunded as they pleaſed throughout the whole Citie. Of the faction of Brutus and Caſsius, was Marcus Varro, one emonge all the others of moſte fame & honour, who beinge in the fielde with the other conſurates, were diſcomfited by Octauian and Marcus Antonius, who the better to ſaue, if he might his life, and to be reputed for none other then a common Souldier, chaunged forthwith & incontinently his apparell, thruſtinge him ſelfe into the heape or company of Captiues, and ſo without more adoo was ſolde for vile price emonge the others, vnto a certaine Romayne who

hight

hight Barbulas: who within very fewe dayes, perceiuinge well his honest demeanoure & dealinge, supposed him to be (as truthe was) a Romayne, although in very deede he knew him not for suche a one. On a time therefore, he with drewe him aparte, earnestly intreatinge him, to learne him what he was, promisinge that if he would disclose vnto him what he hight, & of what House or Familie, he would assuredly purchase him grace, with M. Antonius, and Octauian: but M. Varro would for nothing vtter him self, so that in fine Barbulas, farre otherwise then he firste deemed, concluded with him selfe that he was no Romayne. Within fewe daies, nowe Octauian, and M. Antonius returned them to Rome, as also Barbulas with his late bought Seruant, who perchance notwithstandinge was better Gentleman then his Maister. It chaunced him there shortly after his arriuall (wayting at the Senate dore, Barbulas his Lorde about his affayres within) to be knowen of a certaine Romaine, who incontinently aduertised Barbulas thereof, whiche without any semblant that he knew any thinge, or without any worde paste thereof vnto him, wrought so with Octauian, whiche then ruled in Rome, that he easily obtained him grace and pardon, by meane whereof forthwith, he frankly infranchised him, and brought him to Octauian, who courteously receiued him, & from that time forth helde him in the number of his friendes. After this nowe Octauian, and M. Antonius fell out, in suche sorte that Barbulas leaned to Antonius, whome Octauian in fielde ouerranne and discomfited. Barbulas then dreadinge the wrothe of Octauian, vsed for his safetie, the aboue remembred policie practised by Varro, that is to wéete, he did on him the coate of a poore Souldier. M. Varro, then for that he longe before had not séene him, as also for that he had chaunged his apparel, emong other Captiues vnknowen, bought him for a bondeman. But after shorte time, remembringe him againe, he so

practised

practiſed with Octauian, that he obtained him pardon, doinge him to be free, poſſeſt of wonted libertie. So that eche of them, repayinge the dutie of courteſie to other, leaue vs example ſufficient of the leſſe ſtaide aſſurance of greate ſtates in this life: with admonition to all, of what degree they ſo be, that they neuer leaue to feare the fall, no not then, when they higheſt ſhall ſitte in Fortunes Chayre, as alſo on the other ſide, neuer to diſpaire when the ſame Fortune ſhall laye them vnder her angry, and diſdainefull foote.

¶ *Of the diſtinction of the Age of Man, accordinge to the opinion of moſte Aſtrologians.* Chap. 17.

By the common diuiſion of Aſtrologians, as well Arabies, Caldees, Greekes, and Latines: as alſo by the particuler opinion of Proclus, Ptolomie, and Al. Raſellus, the life of Man is deuided in ſeuen Ages, ouer euery one of which ruleth and gouerneth one of the ſeuen Planetes. The firſte therefore is called Infancie, which continueth the ſpace of foure yéeres onely, during which time the Moone hath principal maſterie on Man, for that the qualities of this Age fitly anſweare to the influence of that Planete, for our bodies then are moyſte, delicate, tender, fœble, and flexible, rightly agreing with the qualities of the Moone. For in this time, for ſmal cauſe man eaſily is altered, with none, or very litle toile, he waxeth ſtreight weric, his body groweth and increaſeth, almoſt ſenſibly to be perceyued. And this generally nowe chaunceth to all of this Age principally, and chiefly by the influence of the Moone, yet notwithſtandinge, not equally, but more to ſomme, then vnto ſome others, for as mutche as ſome other diſſidente qualities, by the influence of the Heauens, and aſpecte of the Planetes in mans Natiuitie, or time of Birthe, cauſe ſome ſecrete, and priuie alteration in all menne, as they fauourably

or with lesse fauour beholde eche the other.

The seconde Age continueth fully tenne yéres, and endeth in the fourtenth of our life: whiche Age the Latines call Pueritia, the ende of Infancie, and beginninge of Adolescencie. In this parte chiefly ruleth an other Planete, Mercurie, whose place of arrest is in the second Spheare. He easily altereth and chaungeth his countenaunce: for in aspecte with the good, he also is good, as with the naughty he turneth and becometh nought. During this Age, nature composeth her selfe to the qualities of this Planete: for now yonge children make their firste shewe of their inclination and witte, be it either in readinge, writinge, singinge, or the like: they are also then very tractable and docill, in their deuises notwithstandinge, light, vnstayde, inconstante, and vnstable.

The thirde Age containeth eight yéres, and of auncient writers, is called Adolescencie, and beginneth at the ende of the fourtenth yére of our Age, and continueth vntill the laste daye of the two and twentie: during whiche time, ruleth principally the thirde Planete Venus. For then Man beginneth firste to be prone vnto Venerie, apte, and able in the acte of generation, busied in Loue, and pleasinge in the company of Women, geuen to Playe, Pleasure, Musicke and Bankettes, with sutche other wanton and vnprofitable trifles. And thus liueth he, for the moste parte of Nature bente to this folie: yet notwithstandinge Man hath continually without lette or impeachment, his frée choyse, no necessitie bindinge him to this or that inconuenience, of sufficient puisance to follow, or to withstande these inclinations, for that no force of Planetes, or influence of Starres, bindeth Man against his will to any necessitie, although it incline the apetite sensitiue, as also other partes or members of the body, in sutche sorte that man in cases, hath either likinge or dislikinge, frée notwithstandinge from ineuitable necessitie.

The

The Fourth Age continueth, till Man haue fully fortye and two yéeres, whiche Age men commonly terme, and call Youthe, it abideth with him twentie yéeres to the ende. Of this Age the Sunne is chiefe Lorde and Gouernour, and poſſeſſeth as his Kingdome, the middle or fourth Spheare, called of auncient Aſtrologians, the fountaine of all Light, the eye of the Earth, Kinge of the Planetes, and harte of the Worlde. This Age is the moſte perfecte, and moſt excellent of the others, it is the bewtie and flowre of mans life. Duringe this Age, the forces and powres, bothe of the vnderſtandinge, and bodie, acquire, and retaine their vertue, and vigor. Man therefore in this time, well aduiſed and hardy, becometh ſkilfull to knowe and chuſe, that is good for him, he ſéeketh and ſearcheth Honour and Ritches, he laboreth to be accompted greate and renowmed, he buſieth him ſelfe in laudable and vertuous Actions: Briefe, generally in all thinges, he euidently declareth that the Sunne ouer him, hath rule and dominion.

The Fifte Age in Latine, is called Aetas virilis, and hath fiftiene yéeres for his continuance, ſubiecte vnto Mars, who of him ſelfe is euill and daungerous, fierce & hoate, inclining men to Auarice, he cauſeth diſeaſes, and increaſeth Coller in more then iuſte quantitie. In this Age man liueth temperate in diette, conſtant and firme in all his déedes, wordes, and couenantes.

Then ioyne twelue to fiftie fiue, and there arriſeth fortie and eight, whiche fully ſhall terme, and ende this our ſixte Age, in Latine called not vnproperly Senectus, of whiche Age is Iupiter the very Lorde and Maiſter, a Planete very Noble, and ſignificatour of Equitie, Religion, Pietie, Temperance, and Chaſtitie: prouokinge men to leaue all toyle and trauayle, ſéekinge a quiet life from ſweate and payne. In this Age man followeth and purſueth Holy workes, louinge temperancie, vertue, & Charitie, nowe ſéeketh he Honour by his honeſt deme-

rites, accompanyed cõtinually with prayse and commendation, nowe is he iuste, perfecte and honeste, fearinge shame, obloquie, and dishonour.

The Seuenth and laste, by order of these Ages continueth fully twentie yéares, ending at the ende of eighty and eighte, whiche very fewe in our Age, either reache or attaine to. This Age, by the meane of Saturne, which ordereth it wholy (the moste slowe, and moste highe of al the other Planettes, whiche also enuironeth, and compasseth in all the others) is stoopinge, and decrepite. Wée in this Age are colde and drie, of complexion none other or better, then Melancoly, angrye, wearishe, harde to please, and enuious. By this meane wée lyue alone and solitarye: nowe also growe on vs, payne, griefe, sorowe, thoughte, sickneste, vnreaste, disdeigne, and anguishe. This Age weakeneth our force, and harmeth our memorye, it lodeth and chargeth vs with perpetual annoy, with longe sorrowes, and languishinge diseases: with déepe thoughtes, chiefly desiringe to attempte close and hidden Secretes: and in fine wée desire principally to be Maisters and Gouernours. And if any emonge vs passe nowe this Laste Age (whiche assuredly happeneth very seldome in these dayes) the same then returneth to the state, in manner of Infancie, and ones againe shall haue the Moone for his Ladye and Mistresse, whiche ordered, as is aboue saide, the whole matter in the foure firste yéares: by reason whereof, these Auncients and white headed Fathers shewe them selues none other, then little Babes or Suclinges, wholy resemblinge their conditions and qualities. I haue saide in the beginning, that this diuision of Ages, was leaft vs of the Old, and Learned Astrologians: eche man notwithstandinge maye diuide them as it pleaseth him. Returne wée therfore now to these partitions also, whiche wée finde geuen vs of renowmed Philosophers, Phisitions, and Poetes, whiche were emonge them selues of diuers and differente opinions.

nions. And for that in this diſcourſe, wée finde many thinges likinge vs, ſomethinge will wée touche, to pleaſe therewith the Reader. The greate and Learned Philoſopher Pythagoras, howe longe ſo euer the Life of man ſéeme, leaſte thereof to vs but foure partes onely, which he compared to the foure partes of the yéere. Infancie (he ſaide) reſembled the Spring, in whiche all thinges beganne to budde and flower, to growe, to waxe greate, and to comme to perfection. The youthfull Age of man, he compared to the Sommer, for the heate, force, and valiant courage that man hathe in that Age. The Age Virill, or Mans ſtate, he compared to Autumne, for in that time hauinge experience of the worlde, he becommeth ripe, and ſounde of aduice & counſel, with aſſured knowledge in all kinde of differentes. Olde Age reſembleth perfectly Winter, a time ſadde and enuious, and ſutche as reapeth no kinde of fruite or commoditie, onely enioyinge that, that wée receiue at other times. M. Varro, a Romaine, for his Vertue and Learninge, famous in his time: he parted the Life of Man into fiue ſundry & equall partes, attributing to eche one, the whole & full ſpace of fiftiene yéeres: in ſutche ſorte, that he called the firſte fiftiene, Puerilitie: the Seconde, Adoleſcencie: to wéete, the time of growinge, for that man then ſpringeth vp to his full, and ſtayde ſtature. The Thirde Age reacheth to the fiue and fourtie yéere, whiche not vnaptly maie be tearmed Youthe: in Latin, Iuuentus, comming, or deſcending of the Verbe Iuuo, ſignifiyng a fitte time to helpe or ayde in: for in this Age man beareth Armes in the fielde: he ſerueth, and defendeth with force his Countrie, and then only is he moſt hable in all exploytes of manhoode. From thence vntill the ſixtie yéere continueth the Age of perfecte Man. For that in Latin theſe men are called, Seniores: that is to ſaie, beginninge to wax olde, in reſpecte of the former Ages, for that in this time men firſte beginne to decline, lokinge towardes Olde Age, whiche

hasteneth him onwardes, accomplishinge the residue of Mannes Life, these firste three scoare yéeres ended. This nowe then is Varro his diuision of Mannes Life, as wel collecteth, and reciteth Censorinus. The Philosopher Hiporas into seauen: geuing seauen yéeres to the First, and as many agayne to the Seconde, whiche both togeather mounte to fourtiene. The Thirde from thence reacheth to the eighte and twentie yéere. The two nexte Ages folowinge haue eche againe seuen, whiche with the others by computation geue fourtie and two. The Sixte hathe fourtiene, and endeth with fiftie and fiue: and that remaineth, what so euer it be, he referreth it to the Seuenth Age. Solon also, as the abouesaide Censorinus recordeth, diuideth these Seuen into Tenne, iustly sunderinge the Thirde, the Sixte, and the Seuenth in the middle: in sutche sorte, that euery of these tenne partes conteine onely seuen yéeres, and no more. These are the Distinctions of Ages then that wée finde emonge Philosophers: sauinge that Isidorus, as also somme of the abouesaide, diuide them onely into Sixe. Of whiche vnto the Firste he geueth seuen yéeres, & calleth that Age so, yonge and tender Infancie. The Seconde, to this in time, equall Puerilitie: from thence vntill the ende of the eighte and twentie yéere, he accoumpteth on the Thirde Age, and calleth it Adolescencye, a time wherein wée growe beste, and reatche to perfection. The Fourthe is from thence vntill the ende of the fourtie yéere, whiche Age in Latin he calleth Iuuentus. The Fifte, to which he geueth the full space of twentie yéeres, whiche with the others mounte vnto sixtie. He noteth for the declininge Age, or if you rather will, the firste entrie into Olde Age. The remanent of Mannes life, he attributeth to stopinge Age, whiche howe mutche so euer it be, endeth only the laste parte. Horace, a moste excellent, and most renowmed Poete, diuideth this whole matter but into foure partes, as also did, as wée read, Pythagoras: In Puericiam,

eritiam, Iuuentutem, Ætatem Virilem, & Seneſtutem: whiche he artificially deſcribeth in Arte Poëtica, with all the conditions proper and incidente to theſe Ages. And yet accoꝛding to the rules of natural Philoſophie, mans life is onely to be parted in thꝛée partes: The firſt is that time, that he hath to growe in: The ſecond while he arreſteth and dwelleth at one ſtaie: The laſte when he declineth, and beginneth to ſtoope foꝛewardes. Foꝛ as ſaith Ariſtotle, what ſo is ingendꝛed, in the beginninge augmenteth and increaſeth, and afterwarde ſtayeth foꝛ a time, arreſtinge in his perfection, but in the ende declineth and ſauereth of diminution. So that hence to conclude, a tripartite diuiſion is not of the others all, leaſte proper oꝛ fittinge. Of this opinion alſo were the moſte parte of the Arabian Phiſitions, although Auicenna, a man of rare learninge, and of an excellent iudgement, hath lotted out mans time by foure diſtincte Ages. The firſt he calleth Adoleſcencie, the ful ſpace of thirty yéeres, foꝛ that, duringe that time man yet ſtill is growinge. To the ſeconde he geueth name, of a well ſtayde Age, oꝛ of an Age, wherein bewtie in all menne perfecteth: this parte continueth vntil the fiue and foꝛtie yéere, in which wée liue ſeaſed of abſolute perfection. Nexte followeth the thirde, a ſecrete diminution, and pꝛiuie pathe vnto olde Age, whiche holdeth on fully the ſpace of fiftiene yéeres. Nowe oꝛder giueth vs in his place the laſte, a wery, a féeble, and an vnable Age, ſutche as men terme a Decrepite, oꝛ Caduke Age. Here muſte wée notwithſtandyng note and conſider, that although it pleaſed him to geue vs this his quadꝛipartite diuiſion, yet no where foꝛbiddeth he vs to ſubdeuide agayne the firſte parte, which cõtaineth, as wée ſaide, the ſpace of thirtie yéeres, lottinge the ſayde parte into thꝛée diſtincte partes, oꝛ ſeuerall Ages: by this meanes accoꝛdinge him with thoſe that befoꝛe parte (as is remembered) the whole courſe of thans life, into fiue ſundꝛy poꝛtions. But here conſideringe

Lib. 3. De Anima.

ringe these variable opinions, I know not where, moste safely to arrest my selfe, neither may any man geue assured determination, as wel for diuersitie of complexions, and dispositions of menne, as also that wée inhabite diuers Landes and Countries, the consideration of our diette mattereth also somewhat, as whether wée fède on meates sauery, of light and easie digestion, or of grosse and lesse pleasant, hardly concocted: by meanes whereof and of the semblable, man either sooner or later altering, becommeth at times differente, olde and decrepite. For this cause saith Galen, hardly may man limite any times vnto Ages: whiche well considered, cause that these so dissonante and so sundry opinions, séeme not all thinge so straunge, and so exiled from reason. Seruius Tullius Kinge of the Romaynes, who (as of him recordeth A. Gellius) was onely still busied in betteringe the state Publike, as then especially, when he firste distinguished fiue sundrie or seuerall estates emonge the Romaynes: of the life of man remembringe but thrée partes onely, naminge the firste Puerilitie, the space of seuentiene yéres: the seconde by his accompte reachte vnto the fyre and fortie yére, in whiche Age he inrolled his Soldiers, as moste able and fitte then to all exploites of Chiualrie: but who so longer liued, those called he wise, mature, & men of aduised Counsell. This diuision, for that it is vniuersall, is of no parte contrary or repugnant to the others, includinge the lesse and perticular members, makinge some shewe and certaine semblante of the wonted diuisions, whiche of custome ordinarily sunder and seuoyne the grene Age from the riper, and that againe from olde Age. This grene Age I saye, from the daie of our birth, vntill the laste of our youthe, by some computation contayneth fortie fiue yéres, not mutche more or lesse, as by accompte appeareth. Virgil also vseth the very same Epitheton, Viridisq; iuuentus, whithe is to saye, grene youthe: ripe and mature Age thence continueth

Lib. 6. De Regimine sanitatis.

nueth vntill the ſixtie yéere, in which time who ſo liueth, Seruius calleth them men of aſſured ſtate and aduice: the reſidue of our life, is olde and féeble Age. Theſe three partes maie againe be well ſubdeuided, to accorde, and conforme the forepaſſed varieties, whiche ſéeme to be ſo diſſidente, and contrary in appearance.

¶ *Of certaine yeeres in mans life, whiche the Learned in times paſte iudged aboue the others to be marueilous daungerous, as alſo for what cauſe they eſteemed it to be ſo.* Chap. 18.

THe auncient Philoſophers and Aſtrologians, by diligent obſeruation, haue curiouſly noted certaine yéeres in mans life to be aſſuredly perilous, which in Latine they call Annos clymactericos, alludinge vnto the Gréeke worde Clima, ſignifyinge as ſomme will, the ſtaffe of a Ladder, or a degrée in any thinge. Whence they note that theſe yéeres are in ſutche ſorte, and manner limited, as are ſteares or ſteppes, that aunſweare by iuſte proportion in any thinge, very daungerous in the whole courſe and tracte of mans life. For as they maintained for an approued veritie, the ſeuenth, the nienth, and the fouretienth daie in all kinde of ſickneſſe, and infirmities, to be then the reſte continually more daungerous: in caſe ſemblable alſo eaſily perceiued they, that this accompte alſo by force of the numbers, had in like ſorte place in theſe odde yéeres, throughout the whole courſe alſo and time of our life. Pythagoras, Themiſtius, Boëcius, and Auerrois, with others many, learne vs, that the influences of naughtie Planetes, as if I woulde ſaie of Saturne, whiche at ſeuerall times ruleth, and in ſeuerall Ages, cauſinge greate chaunges and alterations euery ſeuenth yéere, in ſutche ſorte, that themſelues felte the force thereof: as well remember Marſilius Ficinus, Cenſorinus, and A. Gellius, ſuppoſinge it to be a thinge aſſuredly vnpoſſible, to paſſe thoſe yéeres without greate

hazarde or alteration of our life, estate, healthe, or complexion. So that by this occasion, the seuenth yéere, the fourtiene, the one and twentie, the eight and twentie, the fiue and thirty, the two and fortie, the niene and fortie, and so forth by order euery seuenth yéere was aboue the others mutche to be feared. And farther for that they helde the number of thrée to be of greate importance or efficacie, they sayde that thrée times seuen, whiche mounte to twentie one, was a number aboue all the reste marueilously to be suspected. As mutche againe is saide of the niene and fortie yéere, for that the number riseth of seuen times seuen: But the moste daungerous yéere of all others, is the thrée and sixtie: for as twenty one riseth of thrée times seuen, so sixtie thrée mounte againe of twentie one thrée times, or of niene times seuen, or seuen times niene: whiche numbers be famous, and as well knowen, so feared of the wise and learned. So that when they firste entred the firste daie of the saide yéere, they became (beyonde the wonted manner) very diligent, circumspect and curious, to preserue their healthe and life, by all practised polices taught vs, either by experience, nature, or Phisicke, attendinge from daie to daie some daungerous mutation, or sudden chaunge of state, whiche in déede oftentimes happeth, as well remembereth Iulius Firmicus in his bookes of Astrologie. To this pourpose A. Gellius maketh mention of a certaine letter, sente by the Emperoure Octauian, vnto his Nephew Cassius, letting him to wete, what ioye he then liued in, for that he had escaped the thrée and sixtie yéere, and now was entered into the sixtie foure. In suche sorte that he then intended to celebrate his second Natiuitie. For these causes thenour Learned Predecessours marueilously feared this aboue rehearsed yéere, consideringe that it was the fatall terme assigned by nature vnto many: duringe whiche time, Aristotle with others renowmed, and famous personages, died. And as I also aboue

Aristotle.

remembered the number of niene to be perilous, ſo ſaide they, that who ſo paſte the ſirtie and thirde yere, ſhould not at all eſcape the eightie and one yere, for that, that yere riſeth of nine times niene. At this Age died the diuine Plato, the greate and Learned Geographer Eraſtothenes, Zenocrates, a Platoniſte, and Prince of the auncient Scholes, Diogenes Cinicus, with others many, the onely honour and bewtie of their time. But theſe things more for experience ſake, and for that it ſemeth vnto many a noueltie, haue I writen, then that any man ſhould hereon dwell ſo mutche, that he ſhoulde thinke it of neceſſitie, and a thinge ineuitable, although it otherwiſe be not a matter impertinent, ne yet exiled from the lore of reaſon. For as wee ſee that diſeaſes, & compleriõs, leaue, and ende at times in men: and as in moſt kinde of Creatures teeth growe, chaunge & fall, the voice altereth into a ſounde more baſe or ſhrill, the graſſe alſo or Corne ſpringeth at their tearmes appointed, beſides infinite other aſſured effectes & operatiõs of nature, which obſerue their courſe & times without alteration or chaunge: ſo why ſhoulde wee not in manner ſemblable beleue, that theſe abouesayde termes of time, & clymacticall yeres ſhould haue their proper force in ỹ alteratiõ of mans fortune or ſtate of his bodie. Why alſo thinke wee not, that mans body is ordered as well by celeſtiall influence, as by any predominant qualitie or humour, & that by ſome ſecrete and hidden operation, though man be yet ſubiecte to the pleaſure and will of God: who as he hath framed all thinges ſupernaturally and miraculouſly, yet will he notwithſtandinge that his workes be naturall, theſe onely excepted, whiche by him were wrought contrary to the lawes of Nature by ſecrete meane, inſcrutable procedinges and iudgement.

Plato.
Eraſtothenes.
Zenocrates.
Diogenes.

¶ Here endeth the Firſte parte of the Collection of *Hiſtories*.

The Collection

The Seconde parte of the Collection of Hiſtories.

¶ What daunger it is to murmer againſte Princes, alſo what commendation they gayne by Clemencie. Chap. 1.



A Woonted ſayinge it is, and founde emonge the moſt auncient Prouerbes, Princes haue handes broade, and longe eares, hence none other thinge at al inferringe, but that Kinges and greate ſtates, can a farre of reuenge themſelues on theſe that offend them, as that they alſo vnderſtande what ſo of them is ſpoken in place couerte or ſecrete. For ſo many are there that ſéke to liue in his grace and fauour, that on the multitude hath rule and dominion, that nothing may be kepte from him either vnknowen or hidden. Whence to all men is geuen by the Learned in counſell, that of the Prince wée ſpeake in ſecrete nothinge, for that in ſutche caſe the Walles bothe heare and diſcloſe againe our Treaſons: and Plutarche, that the Birdes carry theſe wordes in the Ayre. And farther if it be daungerous, to vtter vnto Princes a truthe frankely and boldely, what ſhall wée iudge of them that mutter againſte them priuely? The examples, that a man might to this pourpoſe alleage, are infinite: emonge whiche, bothe in the Gréke and Latine Hiſtories wée reade, that Antigonus one of the Capitaines and ſucceſſours of Alexander the greate, his Campe not marchinge, but arreſtinge in open fielde, beinge on a night a bedde in his Tente, hearde certaine of his Souldiers without, paſſe in traiterous talke againſt him,

him, ſuppoſinge not to haue benne vnderſtode of any, but he without any farther ſemblante of wrothe, in chaunge of voyce, as if he had benne ſome other, beſpake them this ſoftely, without greate brute or noyſe: when yée ſpeake any ſutche wordes of the Kinge, ſée that yée goe farther from his Tente, leaſt he heare you. An other time the ſaide Antigonus, marchinge with his Armye in the deade of the night, paſſe throughe a place very fowle and mirie, his Souldiers almoſt forweried and tyred, by meanes whereof, they vttered ſomme diſloyall wordes againſte him, thinkinge that he had benne farre of and behinde him, but he beinge preſente and vnderſtandinge their treachery, not knowen from an other by meanes of the darkeneſſe, after hauinge donne his paine to helpe diuers of them out of the myre, that had ſo liberally talkte againſt him, ſaide with voice as before well counterfeited, ſpeake of the Kinge hardly what ſo euer you pleaſe, for that he hath brought you into ſo watrie a ſoile, but of me you haue good cauſe to thinke and ſaye well, for that by my helpe you are nowe paſſe the daunger. The patiencie of Phyrrus Kinge of the Epirotes, merriteth no leſſe to be remembered of the poſteritie: who when he laye in Italie in Armes againſte the Romaynes, bothe he and his whole troupe in the Citie of Taranta, he hearde after ſupper certaine of his ponge Souldiers ſittinge at their table, to outrage againſte him, whome when he had cauſed to be brought before him: demaunded, whether thei had paſſe againſt him in ſuch wordes, or not, to whom, one of them with countenance leſſe altered, ſaide: Kinge what ſo euer thou haſte charged vs with, that all haue wée ſpoken: and farther be thou aſſured, that if the wine had not failed vs, wée had yet againe ſpoken many worſe then are theſe: lettinge him thereby, for their excuſe to vnderſtand, that the wine in this ſorte had forſte them to erile from duety and reaſon. At which his wordes, Phyrrus waxte not onely angry, but rather

on the contrary ſide, brake out into a greate laughter, ſendinge them backe to their lodgynge without any annoye or hurte what ſo euer. The Emperour Tyberius, though otherwiſe a tyranne moſte cruell and erecrable, hath lefte vs alſo to this pourpoſe ſomethinges worthy memorie: for perceiuinge on a time that one had compoſed an infamous Libel againſt him, and farther that the people with wordes diſloyall, complained eche where of his exceſſiue crueltie, wherefore perſwaded by ſomme to doe ſharpe animaduerſion and ſtreight Juſtice on them, ſayde: that all Tongues ought to be free in a Citie: then ſtreight againe moued by ſome of his Councell, to make diligent ſearche and buſie inquirie, to finde out the Authour of the fore ſaide Libell, whiche he alſo refuſed as afore, ſayinge: that he was not yet ſo voyde of affayres, that he would trouble him ſelfe with ſo ſimple a matter. Greate alſo was the Clemencie of Denis tyranne of Sicilia, vſed towardes an olde woman of poore and meane condition: for beinge aduertiſed, that ſhée dayly prayed for the continuance of his Health and Honour, ſente for her to know the cauſe why ſhée ſo mutche affected his aſſured ſtate and maintenance, conſideringe all other his Subiectes deſired his deathe generally, whereunto ſhée anſweared: knowe right mightie Prince, that when I was a ponge Mayde, there raygned in this Countrie a moſte fell and wicked tyranne, wherefore I prayed continually to the Gods for his ſuddaine death & deſtruction, by meane whereof in ſhorte time my requeſte was fully accompliſhed. But after him ſuccéded then an other, farre yet more cruell, and more blouddy then the firſte, for whoſe deathe, I neuer lefte on the Gods inceſſantly to call, till it had chaunſt to him, as to the other aboue ſaide. After bothe theſe nowe comeſt thou, the worſte of the thrée, a Monſter in faithe moſt malicious and lothſome: and yet becauſe an other might followe moſte deteſtable of all, I neuer leaue to praye for thy health and

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preſeruation, wiſhinge thée many yéeres in healthe, to thy contentmente. This bolde, and hardye anſweare naughte grœued at all this Tyrante, nor therefore diſdeigned he her, that of cuſtome diſdeigned al others: but pardoned her to goe without annoye or offence. When Plato, the Father, and Prince of all Philoſophers had made his longe aboade with this forenaide Denis, in the ende required his fauour to paſſe home againe into his Countrie: which obtained, the tyranne him ſelfe in conductinge him of parte out of Sicilia, demaunded what he woulde reporte of him at Athens emonge the Philoſophers. To whom Plato, without ſtaie frœly and boldely anſweared: theſe that liue in Athens, are not ſo idle nor haue they (know thou) to loſe ſo mutche good time or leaſure, that they once will inquire, either of thée, or of thy behauiour. Whence although in deede he well perceiued, that for his naughtie life he that had onely ſpoken, yet patiently he toke it, not malicinge the partie. I remember againe other two olde wœmen, whiche with like frœdome beſpake their Kinges or Princes, the one a Macedonian to the King Demetrius, Sonne of the aboue remembered Antigonus, the other a Romaine to the Emperour Adrian, to whom bothe they framed bothe one, & the ſame anſweare: for eche of them crauinge iuſtice at the Kinges handes, receiued for anſweare, that thei preſently coulde not attende on them: then ſayde they, if you maie not vnderſtande of our complainte, geue ouer then your Crownes to them that will do Iuſtice: which wordes the two Princes toke bothe in better parte, acquaintinge themſelues with theire caſes, and did them forthwith right. Phillippe Kinge of Macedonie, taking his leaue of the Embaſſadours of Athens, and offeringe them ſutche courteſie as is vſuall in like caſes, demaunded in the ende, whether they would that he ſhould do any thinge yet for them: to whom, one of them that had to name Democrates, knowinge that he in harte hated

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the Athenians, leſſe able to hide that whiche in harte he thought, ſaide: wée woulde that thou ſhouldeſt goe and hange thy ſelfe, and beſides that, nothinge. At whiche anſweare, as well al his companions, as the others then there preſente, fearinge the Kinges indignation, were not a litle troubled: but the Kinge, as was his wonted Clemencie (or it maie be diſſemblinge) not alteringe to wrothe in any other manner, turned him to the other Embaſſadours, and ſaide: you ſhall ſaie to the Athenians from me, that he that can ſuppoſte theſe ſutche oppro-brious wordes, hathe mutche more modeſtie then the ſageſt of Athens, whiche are ſo litle wiſe, that they know not when nor where to holde their peace. Domaratus cō-ming to ſée King Phillip, on a time when he was freaſh-ly fallen out as well with his wife, as with the ponge Prince Alexander, of whom amonge other thinges the Kinge at the firſt demaunded, if all the Cities in Greece were in peace and well acquieted. But Domaratus that well knewe, nothinge was to him more likinge, then to heare of perpetuall diſcorde amonge his Subiectes: an-ſweared him right boldely, but reuerently withall, as well became a ſubiecte. Aſſuredly Kinge, for that you liue diſquieted ſtill at home, you aſke me what diſſenti-ons may be in theſe your Cities abroade: but if you were in peace with theſe your people here, it ſhoulde ſtande more with your Honour, then thus to inquire of the ad-uerſities of others. Whereat the Kinge founde not him ſelfe at all aggreued, & conſideringe that for iuſte cauſe he honeſtly had reproued him, immediately grewe to a perfecte attonement with the Quéene, as well as with his Sonne and others. In what bolde frædome and li-bertie of wordes, Diogenes beſpake that famous Prince Alexander, as alſo with what modeſtie, and howe he ac-cepted it, is euident in the firſte parte, where ſomething is ſaide of the life of Diogenes. Farther if wé affecte ex-amples of Chriſtians, Pope Sixtus the fourth of the order

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of the orde of ſainct Frances, maie ſerue in this place, as fittyng to our purpoſe. To whom on a tyme elected, and choſen Pope, came one of his brethren, an olde religious Frier, whiche, after ſalutations paſt to and fro, on bothe ſides, withdrewe hym ſelf with the Biſhoppe, into his ſecrete rreaſurie, where as he ſhewed his poore brother greate heapes of coſtlie ſtones and iuels, and ſaied: *frater mi*, now can I not ſaie, as ſome tyme ſaied S. Peter, gold or ſiluer haue I none. It is true of the other, neither can you ſaie to the impotent and diſeaſed, as ſaied he, riſe vp, and go, lettyng him there by priuely to vnderſtand, that the Popes in theſe ages, wer now more bowed to riches then vnto vertue, or holines: who perceiuyng, that he no thyng ſtraied from reaſon, yelded there to, without contradiction, quietly. The ſemblable happened to an Archbiſhoppe of Colonne, who as he paſte the countrie, with a houge troope of horſe men, curiouſlie all armed, according to the cuſtome, and maner of Almaignie, founde by happe a poore workeman, toilyng hardly for his liuyng, whiche at the firſt ſight of this prelate, brake out, into a great laughter, the cauſe of whiche demaũded, the poore man forthe with ſaied: I laugh at the follie of that good prieſte ſainct Peter, prince, and maiſter of all other prelates, whiche liued, and died here in extreme pouertie, to leaue his ſucceſſours, in ſuche pompe, and iolitie. But this Archbiſhoppe againe the better to acquite hym: fellowe I ride thus as thou ſeeſt, for that I am a Duke, as well as alſo a biſhoppe: where at he laught againe more hartely then before, and beyng demaunded the ſeconde tyme, of that his vehemente paſſion, aunſwered righte boldlie, with a ſure, and ſtaied countenance. I demaunde of thee, right honourable, that if the Duke of which thou ſpeakeſt, were hence fallen into helle, where ſuppoſeſte thou this good Archbiſhop ſhould finde his quiet harbour. Where by he well inferred twoo contrary profeſſions, agreed not well in one perſone, and that offendyng in the

one, he could not acquite himself, by any gilful pretext or shadow of thother. At whiche this gentleman, then presently graueled, not hauyng what to saie, departed with shame to muche, and paste forthe on his waie. To speake also of Gentiles, Artaxerres kyng of Persia, vnderstandyng that a certaine capitaine of his, whiche he at his coste, from his cradle, and infancie, had nourished, had muttered against hym in maner, no lesse traiterous, thã in truthe disloiall, whom he would other waie none punishe, but sent to hym by an other, that he might at his pleasure talke of his prince and maister, for that he again of hym might speake, and do the semblable. Philippe father of Alexander, aduertised that Nicanor had abused hym in woordes, was aduised by certaine his frendes, by proces (as thẽ maner is) to call hym to his triall: to whõ he aunswered, that Nicanor was not the worst man in Macedonie, and therefore firste would knowe, whether he had nede of any thing, for that he felt hymself bounde in conscience to aide hym: so findyng hym verie poore, in steede of deserued correction, in presence of many gaue him, a great, and riche present incontinently. This doen thesame that before had accused him, saied, that Nicanor now spake greate good of his maiestie, to whõ the kyng saied: now see I well Sinicus (for so hight this foresaied accuser) that to bee well or euill spoken of, it lieth onely in myne owne handes. This saied prince, by his frendes an other tyme was aduised, to exile a certaine subiect of his, lesse circumspecte in his talke, and intemperate of tongue, whiche to doe he vtterly refused, and saied, for as muche as he hath spoken of me his pleasure here, I will not that he doe the semblable, in other straunge lãdes, and countries, lettyng others vnderstande, that whiche he had dooen of magnanimitie, and clemencie, proceded of sadde aduice, and assured counsaile. In these and suche like matters, this prince excelled all others of his tyme. He saied he was muche bounde to the gouer-

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nours and princes of Athens, for that it pleased them iniuriously to talke still as well of hym, as also of the order and maner of his gouernment: for by his daiely industrie and chaunge in thynges, from better to beter, he proued them to be but slaunderous liers. He neuer chastised any that outraged against him, onely he would cut of th'occasion, that moued them. Whiche his vsages, if thei were of all menne well obserued, twoo notable commodities should thece be gathered: the first, th'amendment of our owne liues, and maners, the second, the perpetuall exile and banishemente of all detractours, and slaunderers. A rare vertue is it assuredly, for a man not to accompte of that euil, that he well knoweth to haue been spoken behinde hym: but a greate note of temperancie is it, not to ware or bilius, or angrie, for the iniurie that is dooen vs in our presence, and openly.

Of what countrie Pilate was, and how he died, as also of a riuer so called, and of the propertie of the same, and finally, of a certain caue, or denne in Dalmacia.

Chap. 2.

PIlate of all the iudges that euer wer, or shall be, the moste detestable and accurst, was a Frēche manne borne, and of the Citie of Lions, how bee it diuers of the saied countrie deny it, saiyng: that this name Poncius, descended out of a certain familie in Italie, from Poncius Freneus, I meane, capitain of the Samnites, which also did to slight, and vanquished the Romaines. Whiche howe so euer it was, this Pilate (either for the onely respecte of his personage, either in consideration of the familie, whence he issued) aspired to moste honorable estate emong the Romaines, and being familiarly acquainted with Tyberius

Poncius Freneus.

succeſſour vnto Octauian, as of hym recorde bothe Ioſephus, and Euſebius, was ſente by hym, in the twelueth yere of his Empire, as lieutenaunt generall, to the citie of Hieruſalem, whiche titled there hymſelf, proctour of the Empire. So gouerned Pilate then this holie citie, as alſo all the Prouince of Iudea, called Paleſtina. He continued, in this office .x. full yeres, in the ſeuenth of whiche, whiche was the .xviij. of the Emperours raigne, as accompte Beda, and Euſeblus, he gaue ſentence of death, againſt the ſauiour, and redemer of mankinde, our Lorde and maker Jeſus Chriſte, bothe God and manne, when came to paſſe theſe thynges, whiche the holie Euangeliſtes remember vs of, in his death and paſſion: whoſe reſurrection was ſuche, and ſo manifeſt in Hieruſalem, although thei laboured, what in them was to obſcure it, that it was well perceiued of Pilate (were he though a wretche, of all others moſte impious) that this reſurrection, and other miracles wrought by Chriſt, were not by man doen, but by God onely. For whiche cauſe, as recordeth Paulus Oroſius, Euſebius, and Tertulian in his Apologies, he aduertiſed the Emperour at length of the matter: for it was the maner that the Conſuls, and Proconſuls, ſhould continually write, to the Senate, at leaſte, or to the Emperour, of all matters, whatſoeuer, with in the compaſſe of their Prouince, or territorie. Theſe nouelties then muche troubled Tiberius, whiche without ſtaie, communicated them to his Lordes of the Senate, aduiſyng hym with them, whether it were expediente, to honour, and adore, this Prophete for a GOD. Whiche he for this cauſe onely did, for that without the authoritie of the Senate, he could admitte no new God in Rome, beſides, or beyonde their ſuperſticious Idoles. But as the diuinitie nedeth not, nor yet can confirme it ſelf, by the ſole, and onely approbation of manne, ſo God here in permitted, that the Senate ſhould then dooe nothyng. Yea, on the contrary rather (as ſondrie good wri-

Beda in his booke of time. Eutebius in his firſt booke of time.

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ters haue) thei helde them ill contented, for that Pilate had not to them hereof writen alſo, as he then did to the Emperour. This notwithſtanding Tiberius ordained by Proclamation, that no man ſhould be ſo hardy, to touche or laie hande, on any profeſſed chriſtian. Now after this Pilate arreſted hym in Rome, confirmed by the deuell, as his aſſured ſeruaunt, did neuer any thyng iuſtly, in any his charge or office. Of whiche, accuſed before Caius Caligula, ſucceſſour to Tiberius, as alſo to haue prophaned the temples, and churches, erecting vnlawfull Images and Idolles, and farther that he had robbed the common coafers, and threaſories, with other greate crimes, and intollerable treacheries, was baniſhed in fine, and ſent home againe to Lions. Others ſaie to Vienna, and that he was there borne, where his intertainment was ſuche, and ſo muche pleaſing, that he incontinently murthered hym ſelf: whiche thyng aſſuredly chaunced hym, by diuine, & heauenly permiſſion, to the intent he ſhamfully might dye, by the handes of hym ſelf, the moſte vileſte and vniuſte wretche in the whole worlde. Theſe that hereof haue written, are the aboue remembred authours, Beda in his booke De temporibus, and in his Eccleſiaſticall hiſtorie, on thactes of the Apoſtles. Euſebius reporteth that he thus ſlue hymſelf, the eighth yere after the death of the innocente lambe, Jeſus, iudged to death, and deliuered to the bloodie Jewes, by hym. Of whoſe death, and paſſion, this accurſed deuill, neuer ſoughte by any meanes his remiſſion, or pardon, but paſte hence in diſpaire, to Sathan his patron: for the bountie of God is ſuche, and ſo greate, that though in deede he had ſentenſed his onely ſoonne to death, yet if he had repented hym of that his ſynfull crime, the verie ſame whom he had condemned to the croſſe, had notwithſtandyng yet graũted hym his portion in ioye with Chriſte. Farther a lake there is, or riuer, whiche alſo menne call Pilate, within the territories of Sueuia, adioynyng to Lucerna, in a cer-

taine plaine, inuironed on all sides with high, and greate mountaines, from the highest of which (as some affirme for truth) he threwe hymself doune, and was drouned in that water. The cõmon opinion is, that euery yere ones he maketh there shewe of hym selfe, in the habite of a iudge: but who so euer he be, manne, or woman, that by happe then shall see hym, dieth assuredly, or the yere bee fully expired. For proofe whereof, I referre you to Ioachimus Vadianus, a man singularly learned, whose commentaries writen on Pomponius Mela are extant: who also of this lake reporteth yet, an other thyng, no lesse knowen for true, then verie straunge and mernailous. He saieth that this water, is of this nature or propertie, that who so casteth into it, either a stone, clotte of yearth a pece of woode, or any other the semblable, this water forthwith so rageth, and rolleth with suche violente, and tẽpestious impetuositie, that it passeth his bandes, drouneth and annoieth the whole countrie aboute it: whence the inhabitauntes are often tymes indomaged, in their corne, fruites, trees, and cattell. And againe that whiche moste straunge is, if these thynges bee not throwen in willingly, and of pretensed purpose, but by happe, or fortune, as least though one do slide in, it then neither altereth, nor rageth in any kinde of maner. Further also saieth this foresaied Ioachiamus, a Swiser borne, that there are lawes, and constitutions, forbiddyng all men, vnder paine of death, to caste, or conueigh any thyng, into the saied lake: and that diuers hane been executed, for infringyng this ordinaunce. Whiche whither it bee naturall, or miraculous, I durst not affirme, although waters haue straunge, & mernailous proprieties. For some of whiche it should not, be harde to yelde good reason, but for others difficill, or rather I iudge, impossible. The semblable vnto this, reciteth Plinie, saiyng that there is in Dalmacia, a verie deepe darke dungion, or denne, into whiche if any throwe, any stone, or weightie matter,

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there iſſueth thence immediatly ſuche a violente, or blu-
ſteryng aire, or rather if I ſo mighte ſaie, a whirlyng
winde, that it tourneth into a daungerous tempeſt, gre-
uyng, and annoiyng all the inhabitauntes of that coun-
trie. It maie bee, whiche I dare not to affirme, that the
bodie of Pilate was throwen into that hole, and that the
deuill there, by diuine permiſſion, to his euerlaſtyng
ſhame and ignomine, executeth theſe ſtraunge, and in-
credible effectes.

In what degrees, and at what age a man and woman ſhould marrie. Chap. 3.

THe auncient Philoſophers mo-
rall, were of ſondrie opinions,
touching thage in whiche man,
ſhould marrie hym ſelf to a wo-
man, to the intent that the ye-
res of the one, might aunſwers
in proporcion vnto the others,
Ariſtotle, groundyng here on,
ſo maie it be, that women both
naturally conceiue, and beare childzen, euen vntil the ſix-
tieth yere ended of their age, and that man is alſo able in
his kinde, vntill the ſeuenteth expleate, ſaied that thei
orderly ſhould marrie at ſuche tyme, as bothe parties
might leaue together, vnprofitable, and vnable in thacte
of generation, in ſuche ſorte that by the rule, or preſcrip-
tion of the Philoſopher, man ſhould haue aboute twen-
tie yeres more then his wife. Heſiodus an Xenophon,
graunt hym yet ſome thing leſſe, ſuppoſyng it ſufficient,
that a manne of thirtie yeres, take a wife at fowertene.
Licurgus lawe geuer to the Lacedemoniens, conformeth
hymſelf to the opinion, and cenſure of Ariſtotle: for ge-
nerally he forbadde marriage vnto all men, before thei
had paſt the ſeuen and thirtie yere, but vnto women the

ſeuen-

seuententh onely. This Lycurgus his lawe was approued of many, for that in her more perfecte, and more ripe age, she more easily acquainteth her self, with ỹ maners and behauiour of hym, that is giuen her for housebande. For as writeth Aristotle in his Economiques, the disparitie of maners, and difference in conditions, let perfecte loue betwirte the parties coupled: & yet neither approue I this ordinaunce of Aristotle, whiche willeth that man should haue twentie yeres more then woman (without offence, or preiudice be it ment, vnto so worthie a personage) my reason is this, that man beyng fullie sixtie yeres olde, although he yet then can doe some thyng, in the acte of generation, moste commonly if he liue longer, in the residue of his life, he is charged with infinite, and daily increase of malaties, so that before his wife aspire to the age of fortie, he to her shall bee a greate charge, and wearie paine, in place of a frende, a patrone, and a housbande. Wherefore when there is lesse difference in their ages, thei are in like maner mortified as it were at one tyme, their mindes and intentes are also more conformable, then when there is so greate inequalitie of yeres Neither doe I here saie that man, should not at all be elder, but rather that the space of eight, or ten yeres might suffice, so that the man at the age of twentie fiue, might chuse to hym a wife, at sixtene, or seuentene yeres, hauyng some respecte to the course, or order of mannes life. Also let man take to wife, a woman yonge, a maide, of perfecte, and good complexion, not olde, no widowe, framed to the maners, and humour of an other: for assuredly in their tender youth, thei are flexible, and bendyng, to what so man would haue them, obedient, and subiect still to his will, and pleasure. To whiche purpose we maie remember here, the rample of Timotheus, on the Flut, of all others, moste excellente and cunnyng, whiche for honeste stipende, imperted of his skill, to suche as would learne of hym. This Timotheus, before he would begin

with

with any (whatsoeuer) his scholer, he vsually demaũded if that he could plaie any thing, for of those, ỳ had some maner of beginnyng, he euermore receiued double wage or salerie: his reason was, for that his pain was also double, first to make them forget, and forgoe, their first corrupt, and disordered vse in plaie, and then a freshe to instructe them, accordyng to his skilfull loare. Whiche obseruation of his, well serueth vs for widowes, which are all readie trained to the peruerse appetite some tyme, and fonde phantasie of others, and therefore harde to bee drawen backe, from the wonted, and straunge deuises, of their firste friende, or housebande. For whiche cause I preferre, the mariage of a maide, before that of a widow besides the singuler affection, and assured remembrance, whiche commonly lieth rooted in the hartes of women, towardes these, with whõ thei first of all were acquainted. Concernyng the parentaige, or riches of the wife, a certaine yonge man, a Greke borne, came on a tyme to Pitacus, one of the seuen sages of Grece, requestyng his aduise, in his affaires of marriage. One offered me saith he, my choise of two yonge maides, the one throughout myne equall, in substance, and in birthe, the other farre surpasseth me in worshippe, and in goodes, what shall I doe here in, whiche shall I chuse to wife? To whom Pitacus aunswered, seest thou yonder children, that practise them selues at wastreles, go offer thy self to plaie emõgest them, and thei shall giue thee good counsaile, whiche he did, and as he approched, and offered hymself for one, thei perceiuyng that bothe in force, and in stature of bodie, he paste them, refused his companie, saiyng: that euery man should betake hym to his fellowe, and equall. Whence he well, knewe for wife, whõ he should take in marriage. Plutarche in his treatise, of thinstructiõ, or bringyng vp of children, willeth that manne marrie not his sõne, to a wife either more riche, or of better familie then he, saiyng, that who so alieth hymself, to his superiours,

and betters, in place of friēdes and alies, he findeth none but maisters. And farther if a riche woman, shall chuse a housebande poore, pride immediatly possesseth her, and mistres muste she be, and sowryng a lought continuallie with proude checkes will she serue hym. And farther, Menander saieth, that who so beyng powre, and taketh to wife a woman riche, maketh a plaine gifte of hymself to the woman, whiche he espouseth, and not she vnto hym. Licurgus emong the Lacedemonians ordained a Lawe, that no man with his doughter, should giue any kinde of dowrie, to th'intent thei trauailed, t'indowe themselues with vertue, for that cause and none other, to be desired in marriage. Although this lawe might seme now rigorous to some, yet assuredly was it bothe honourable, and necessarie, for beyng ones well obserued in one, it likely also was, that it should bee in an other: as for example, if the father in marriage of his wife, was of no parte inrichte, neither in gooddes, nor in money, he then the lesse to his doughter, was bounde to impart with any thyng. Whence it lieth euident, that who so at any tyme, entereth into the sacred lawes of wedlocke, should haue if he well dooe, no consideration at all of riches. But what: muche tyme should I lose, if I attempted to perswade here, for that all men are soiled in this lothsome abuse, wiueuyng for none other cause, but for pelfe onely. Yet saie I, notwithstandyng, that when a riche man marrieth, he should not consider of the wealthe, or substance of the wife, but of her assured vertue, and modestie, borowing fit example of Alexander the great (who though he were so famous, that all the worlde spake of hym) tooke yet to wife Bersina, the doughter of Arbasus, not riche, or glitteryng, but vertuous onely, and descended of noble parentage: and yet in these daies, who so moste hath, moste busily hunteth, and hungereth this drosse. Hence cometh this often misliking in marriage, for hauyng withdrawē the money, that couereth, for the moste parte,

part, all kinde of vices, thei incontinently lye open, more then manifeſte vnto all men, whiche firſt we would not ſee blinded, with deteſtable auarice, or at leaſt ſeyng thē would diſſemble it, as guilefull doublers. Neither here miſlike I, that man in race like, or in like familie, ſeke to hym the beſt, or moſte fittyng to his apetite: as on the other ſide, I thinke it bothe ignominious, and diſhonorable, to matche in baſer ſtate, for the onely loue, and deſire of money. It nedeth not that I herein long dwell, for the yearth it ſelf in this caſe, ſcholeth vs ſufficiently: beſtowe who ſo pleaſe, ſeede fine and delicate, in a roughe ſoile, leſſe pleaſaunte, and vnlaboured, and he ſhall reape there of fruite, little daintie, and vnſauerie, yea, though it ſpring of a ſæde, as is afore ſaied, verie delicate: and on the other ſide, who ſo beſtoweth his ſeede leſſe ſauerie, in a ſoile fatte, and fertile, that whiche he thence repeth ſhall be ſwete, and delicate. Beſides, if we doe our carefull paine, for the better prouition, of a good breede, or race of horſes, how muche the more ſhould we then bee circumſpecte, concernyng our children, our ſucceſſours, and poſteritie? In my phantaſie, that man maketh ſmall accompte of hymſelf, and euill ſatiſfieth that obligation, where vnto he is borne, if he leaue not his child, of as honourable a linage, as hymſelfe receiued, by diſſente from his father, whiche is impoſſible, if he take wife, of wourſe eſtate, or meaner condition, then hymſelf. Farther, if he accompte of honour, or haue it in reputation, he thence heapeth to his children more ample poſſeſſiōs, and greater dignitie, then hymſelf at the firſte, receiued from his father. How greate is mannes debte then, and what ſhould his care be, to leaue his children of no imbaſed race, but rather to better it, if it be poſſible, to the intent his poſteritie, finde no cauſe to complaine them of. Paulus Emilius recordeth, that Maneſtias an Athenian, ſoonne of Iphicrates, a moſte renoumed, and famous capitaine, whoſe mother was of baſe, and vile condition,

whiche notwithstandyng Iphicrates had espoused, was demaunded, whom he beste loued his father, or his mother, who aunswered, his mother, where at thei merualyng, demaunded againe why: for that my father, said he, with small regarde begatte me, of parte a Thracian, and soonne of a poore mother: but she on the other side, hath borne me, of part an Athenian, the sonne, and heire of an excellent capitaine. Concerning the beautie of women, leauyng to speake of those, that counsaile vs to refuse, bothe the faire, & the foule, prefarryng onely those, whom mediocritie commendeth: my aduise is, that man chuse euermore the beste, that he possible maie finde, the faireste I meane, and of cleareste complexion, so that she bee vertuous, as we before haue saied: otherwise, wisshe I, that he chuse the hardeste fauoured, chaste with all, and honeste, rather then the faireste, of leude, and lighte demainure. My reason is, that wee should alwaies preferre the faireste, if for none other, yet for generation, and cause of the posteritie onely, to the intente our children, bee suche as we would wisshe, of moste perfecte, I meane, and amiable complexion. Virgil remembreth, that the goddes Iuno, desirous to gratifie her beloued Eodus, promised to giue hym one of her faireste Nimphes, to the ende she should beare hym, children in beautie, resemblyng her self. We reade againe, that Archiadamus kyng of the Athenians, was condemned in a pecuniall paine, for that he had married a wife of small stature, his counsaille hardly chargyng hym, that he mente to leaue the race roiall, of little, thinne, wretched, and impotente bodies, as if thei were but halfe men. To conclude, therfore, what so is, in any place aboue remembred, mine aduise is, that it bee taken, as counsaile, and no commaundemēt, which you maie execute at your pleasures, without daunger, or difficultie, as also without all exception of persones. For Matrimonie contracted, with the harder fauoured, is as holie as that other, with the moste

faireſt

faireſte, as good with the pooreſt, as alſo with the riche, with the widowe alſo, as with the maide, or virgin, for that euery of them is lawfull, verteous, and honeſte, groundyng on loue, whiche in greateſte differentes, and caſes of inequalitie, worketh euer more a perfecte conformitie, and vnion.

Of the cordiall and hartie loue, that ſhould be in marriage, with diuers examples ſeruyng to that purpoſe.

Chap. 4.

THE mutuall loue, and affection, betwirt man and his wife, bothe is, and ought to bee, for iuſte cauſe commended, for that marriage of it ſelf, is a thyng ſo excellent, as well for reſpect of hym, whiche firſte did inſtitute it, God, with the place alſo, of that inſtitution, Paradis, as alſo that thence proceedeth, th'onely propagation, and continuance of mankinde, with remedie ſufficient againſt all ſenſuall appetites, and concupiſcencie of the fleſhe. All other amities incident in mannes life, with whom, or in what ſorte, ſo euer thei happen, are loues improper, and affections leſſe perfect, in reſpect of this ſo holy, and diuine. This is that ſame, that ioineth bothe bodie and ſoule together, this is that, that is confirmed, and ſealed vnto vs, by a ſacred miracle, neither is there any thing betwirt the married, in particularitie proper, for that betwirt the honeſt couple, the body, and will is one, that whiche neuer happeneth in any other kinde of amitie, whiche for ſmall cauſe oftentymes is diſſolued and broken: and that alſo whiche worſte is, the moſte aſſuredſte of theſe affections, continueth but for a tyme, for gaine, or aduauntage: for proofe whereof, wee rarely haue heard of any, that without chaũge, haue ſtill helde on, and neuer broken vntill death. For ſo daintie, and obnorious, to all chaunges is mannes minde, that commonly we ſee newe friendes, to remoue, and diſpoſ-

ſeſſe, for little cauſe, the olde: but that loue holdeth ſtill, whiche is betwirte man, and his wife, neither maie it be ſundred by any aduerſe fortune, by infirmitie, pouertie, miſhappe, or chaunge of beautie, onely death hath power, to cutte this knotte in ſunder. Some tymes it alſo liueth, and continueth after death, as we haue ſeen in certaine widdowes, of whiche wee could remember infinite examples, emongeſt whom aboue all others, we maie conſider of the mutuall loue, or affection, betwirte our firſt parentes Eue, and Adam, vnto whom the fruite of life, vnder paine of death was prohibited. Adam notwithſtãdyng, to gratifie his wife, refuſed not to haſſarde hymſelf by breache of that commaundemente. When Paulina the wife of the ſage and learned Seneca of Cordoua, vnderſtode that cruell Nero had doen to death her huſband, who by openyng all his vaines in a bathe, gaue vp his ſpirite, would not onely dye, to accompanie hym by death, but alſo did chuſe to ende her ſmart, by the ſaid maner of tormente, for more better accompliſhemente whereof, ſhe did her ſelf to bee prickte, as did before her, Seneca. Whereof Nero, with ſpede aduertiſed, and knowyng that it proceded of aſſured loue onely, cauſed her with greate diligence, to bee ſaued from the daunger of death: for beyng euen then on the poincte of paſſage, he cauſed her vaines ſkilfully to be bounde, carefully attendyng on her, that ſhe to her ſelf, did none other kinde of violence: by meanes whereof, this chaſte and verteous matrone, paſte the reſte of her life in greate paine, and miſerie, pale, & coulerleſſe, in ſigne of loiall loue, that ſhe beare to her huſbande. In the life of the Emperours, we alſo reade, that Lucius Vitellius, brother to the Emperor Vitellius, beyng on a nighte, in a perillous battaile, his wife, whiche hight Triata, by the greate, and inſpeakable force of loue onely, came thruſtyng in emong the ſouldiars, to aide, and aſſiſte Vitellius, mindyng in that ſtraite, to liue, or dye with hym, where ſhe then ſo did her painfull

full indeuour, that ſhe vtterly forgatte all feminine debilitie, with ſmall accompte of her life, or ſafetie, without her huſbande. Q. Curtius reciteth, that the kyng of Aira, vanquiſhed by Alexander, ſpoiled, and depriued of a greate parte of his realme, pacientlye bare it, with a valiaunt, and manly courage, without any ſhewe of pain, or anguiſhe, but when newes was broughte hym, that his wife was dedde, in token that he more loued her, then he did his kyngdome, brake out into teares, and wepte verie bitterly. Ouide, Iuuenal, and Marcial with others, affirme that the wife of kyng Admetus, choſe willyngly to dye, to ſaue her ſicke and diſeaſed huſbande, for hauing receiued aunſwere from thoracle, that the kyng ſhould liue, if any of his deareſt frendes, would vouchſafe to dye for hym. Notwithſtandyng, for the little credite, that menne commonly giue to Poetes, I had hereof ſaied no thyng, had not ſaincte Hierome hymſelf recounted it. Plinie the younger, in a letter of his writeth, that a certaine Fiſher, beyng ſicke of an incurable diſeaſe, or maladie, by meanes whereof, he daiely indured ſuche tormentes, and paines, as was almoſte impoſſible, for man to ſuſtaine, where at his wife moued with meruailous compaſſion, as ſhe, that intierly, and hartely loued hym, ſeyng no hope of healthe, or recouerie, nor any where could finde any kinde of remedie, hauyng ſought it every where, to the vttermoſte of her power, perſwaded with her huſbande, by death to make an ende of theſe gripyng paines ſaiyng: ſithe that to death at ſome other tyme, of neceſſitie you muſte yelde, preuente her comming, to ende there by, this inſupportable anguiſhe. To whiche her aduiſe, this poore wretche accorded: wherefore, paſſyng forthe bothe to the toppe of an high rocke, this woman there bounde her ſelf verie faſte to her houſebande, whence caſtyng them ſelues doune, were diſmembered together. Baptiſta Fulgoſius the like hiſtorie remembreth, of a poore labourer, or houſebande man of Naples, which

walkyng

walkyng with his wife, vpon the sandes, or sea coast, but she, for some her affaires, for slowyng her pace, was immediatly apprehended, by a small skiffe of Moores, whiche thyng her housebande, when he ones had perceiued, beganne to screche, and torment hymself lamentablie, and in fine tooke the water, swimmyng after the bote, with moste dolefull teares, cryng still on the Marriners, to take hym also, sithe thei had his wife awaie with them, for prisoner, so was he in th'ende, to them also receiued, not without lesse meruaile of the Moores, then teares of his wife. Shortly after this, within few daies landed, thei bothe were presēted vnto the kyng of Thunnis, who vnderstandyng of all thynges, as thei truely had happened, was moued to compassion, and graunted them perdon. To witnes of the good minde, that Artemisia bare to Mausolus, we onely must not consider, of that famous Sepulchre, whiche she to hym builte, and called Mausoleum, whiche also this daie, for the sumpteous, and curious woorke thereof, is accompted, not the leaste of the seuen wounders of the worlde, but also of others, her honeste desertes towardes hym. The singuler affection also, of Tiberius Gracchus, towardes his wife, is then the others, no lesse straunge, or meruailous, whose historie, though it be common, redde in Valerius Maximus, yet in fewe to touche it, shall not bee superfluous: he therefore, on a tyme findyng, twoo Serpentes in his bedde chamber, straungely amased at so lothesome a sight, demaunded of the augurers, or sothsaiers, what it might portende, to whom was aunswered, that of necessitie he muste kill one, but if the male, then hymself should firste dye moste assuredly before his wife, but if the female, then contrary wise, his wife before hym: he then that better loued his wife, then himself, made perfect demonstration, of his ioiall affection, for he rather did chuse to dye first hymself, then to see his wife to dye before hym, and so in killyng the male serpent, made chaunge of life

forth-

ſoꝛthwith, as is aboue remembꝛed, leauyng his wife af-
ter hym a widdowe, foꝛ ſome other. But here a manne
maie foꝛ iuſte cauſe doubt, whether ſhe were moꝛe hap-
pie, that had ſuche a houſebande, oꝛ moꝛe vnhappie in
deede, that ſo infoꝛtunately loſte hym. Harde were it to
ſaie, whiche of theſe twoo followyng, ſhould be argumēt
of greateſt loue: to wete, whether that woman, whiche
willyngly, would haue dooen her ſelf moſte painfully to
dye, onely foꝛ the griefe, conceiued of her houſebandes
death: on the other ſide oꝛ ſhe, that continually ſo mour-
ned, that by languiſhyng paine, and teares, with ſoꝛowe
to death conſumed. Concernyng the firſt, foꝛ that parte,
alreadie ſome thyng aboue is ſaied: as touchyng the ſe-
conde, a notable example finde wee, of a famous gentle-
woman, of Iulia to wete, the doughter of Iulius Cæſar,
wife alſo to that valiant, and renoumed capitaine Pom-
pie, to whom one preſentyng a certaine robe of her houſ-
bandes, all ſtained, & ſoiled, with the blood of one freſhe-
ly wounded, ſuppoſyng incontinentely her houſebande,
traiterouſly to haue been murthered, befoꝛe ſhe could
haue tyme, there of moꝛe to vnderſtande, ſhe ſodainly ſo
altered, with ſoꝛoꝛowe, and diſpleaſure, that ſhe became
ſtraight ſenſeleſſe, depꝛiued of her fœlyng, deliuered alſo
(wherewith ſhe then wente quicke) of an aboꝛtiue, and
ſo ſoꝛthwith made chaunge, of this vncertaine life. By
whoſe death, that generall peace. whiche by her meanes
onely, was then cōtinued, almoſt thꝛoughout the whole
woꝛlde, was chaunged into warre, and bloodie hoſtilitie,
pꝛincipally, and firſt, betwixte Cæſar, and Pompie. The
chaſte loialtie of Lucretia, was ſuche towardes her houſ-
bande, ſo well knowen, and ſo notoꝛious, that ſuperflu-
ous were it to ſpeake of it, foꝛ vnkindely abuſed by foꝛce
of an vnchaſte lecherer, ſlue her ſelf in the pꝛeſence of di-
uers woꝛthie perſonages. The meruailous loue alſo, of
the wife of Fernandus Goncales, an Earle oꝛ Counte, is
no leſſe in my iudgemente commendable, then was alſo

her policie, by whiche she deceiued the king, and well deliuered the countrie: for she in stature, not muche vnlike to her housebande, did on her his apparell, arresting still in prison, and he attired as woman, paste forthe by her aduice, fledde thence, and escaped the angrie wrathe of the prince. Here might I longer dwell, with infinite examples, whiche I leaue to remember, not mindyng to bee tedious, whiche although the lawes of God forbidde, that we doe no murther, are notwithstandyng, worthie of perpetuall memorie, especially beyng executed, of Panimes, and Gentiles, whiche had no kinde of fælyng in Gods lawes, and ordinaunces.

Of the straunge customes obserued by our elders in mariage. Chap. 5.

MAriage is contracted by the sole and onelie consent of man, and woman: but to the ende this consente may the better bee authorised, it is farther requisite, that it bee manifested by certaine exteriour signes, and words, for that GOD onlye knoweth, and searcheth mans harte. Whence it cometh, that men, in this case, haue instituted sundrie ceremonious, and solemne ordenances. Concernyng these, this day in vse among the Christians, thei are euident, and knowen sufficientlye vnto all men: Wherfore I will payne my selfe presentlie to speake, of certaine auncient customes, practised as well in sundrie barbarous countries, as also amõg the olde Romaines theim selues, especiallie in their Esponsalles and Mariages, of whiche (so maie it be) the diuersitie maye lende some contentment to the reader. The aũcient Romaines as writeth Cicero maried them selues in two sortes, lottyng vnto theym twoo diuers kindes of wiues, accordyng to the diuersitie of their matrimoniall

trimoniall ceremonies. The one was moze common, and called her ſelfe matrone, the other moze proper, and was named mother of the familie. As touchyng the latter ſozte, it maye eaſelie be thought that they ſo maried theym ſelues, as dwe in manner all Chriſtians in oure daies. Foz the huſbande would demaunde of his wife, whether ſhe would be mother, and ruler of his familie, and ſhe aunſweryng yea, would in caſe ſemblable alſo aſke hym whether hee mente to be father of her familie againe, to whom if he gaue affirmatiue aunſwere, then ſhould they take eche other by the hande immediatly, in token of aſſured faith, and amitie, and this contract was reputed foz moſt perfect and excellent. By whiche meanes the wife ſo gained ſuch place in the huſbandes houſe, as otherwiſe ſhe ſhould haue hadde, hadde ſhe been hys owne ſiſter, foz that ſhe nowe came as by adoption, to be of the ſaide line, and as true doughter to her father in lawe, came to the inheritaunce at that inſtante with her huſbande. This gathereth Boecius at large, wzityng on the ſeconde of the Topiques of Cicero. The other ceremonie was muche moze common, and therfoze they were not reputed foz mothers of the familie, thoughe they otherwiſe weere honoured by the name of matrones. Farther the Romaines hadde againe this cuſtome, that when they firſte bzought the yonge wife to her huſbandes houſe, ſhe arreſted her with out at the dooze oz gates, as one that might not enter befoze ſhee weere dzawen in, there at by fozce, geuyng the wozld thereby to vnderſtande, that thei by conſtraint, and not willyng lie came thether, where they ſhoulde loſe their maidenhode, oz virginitie, and afterwarde when they woulde geue the maid, to her huſbande ſhe ſate her downe (ſuche was the vſage) in her mothers lappe, whence the huſbande againe dzewe her, the ſeconde tyme by fozce, the maide imbzaſing her mother, as harde as ſhe might poſſiblie: whiche they chiſely did in memozie of that, that

some tymes the Romaines hadde in manner semblcable taken, the Sabine maides out of the armes of their mothers, by meanes where of Rome came in shorte tyme to be well peopled. Yet againe after these, before he might bedde her, the maide presented at one tyme bothe fire and water vnto hym, whiche they did to signifie as hath Plutarche and Lactantius, by these twoo elementes the secrete of generation, for that thei be the principall causes generatiue, in all kinde of thinges naturall. Others affirme for this cause, that the maide thereby shoulde promise sincerities in harte, and loyaltie in behauiour, for the water naturally purgeth all ordure and immundicitie, and fire fineth and trieth all maner of metalles, sundering and partyng the purer from the grosse. Farther they supposed all mariages infortunate contracted in the moneth of Maie, and that for certaine fonde vanities, and superstitious imaginations, without grounde or reason, and therfore remembred of no man. Of these thinges we reade more largelie in Ouide and Plutarche. An other custome was this, that when the wife first entered into her husbandes house, the husbande should vtter with a hawte voice these two wordes, Caia Cecilia, and shee in maner semblable muste aunswere hym, Caio Cecilio, whiche they vsed, for that in the tyme of Tarquinius Priscus Kyng of the Romaines, there was a damsell in Rome chaste, discrete, sober, gentle and wise, adorned besides with all other vertues, rare in the feminine kinde, which had to name Caia Cecilia, but before she came to Rome called her selfe Tanaquila: for which cause the yong man pronounced these wordes, to minde his wife to immitate the other. There was also carried vsuallie before the maide, the firste daie that she came to dwell in her husbandes house, a Distaffe charged with Flaxe, and a Spindle hangyng at it, to the intente she might be mindfull to leue by her labour. Hereof writeth Plinie, to whom I referre hym that more

Ouid. in fastis.
Plaut. in problematis.
Caia Cecilia.
Tanaquila.
Plinie lib. 8. Cap. 40.

here

herein deſireth. Beſides all theſe an other thynge was yet practiſed by the Romaines, whiche was, when anie eſpouſed, or toke to wife a Widowe, the mariage was ſolemnized euermore in a holie day, but if a maide, then contrariwiſe continuallie on a worke daie. And this Macrobius and Plutarche recorde at large, and againe ſaithe Plutarche all ſuche ſolemnizations finiſhed on feſtiuall daies, were of purpoſe onlie don in ſuche tymes, to the intent that all the people then occupied in plaies, and pleaſures, might not vnderſtande of theſe ſeconde mariages of Widowes: but maides contrariwiſe were maried ordinarilie on labourynge daies, to ſuche effecte that the whole worlde might witnes of ſuche matches. Macrobius alſo ſaieth, that therefore vnto maides on theſe daies ſuche ſolemnities weere prohibited for that, as is aboue ſaide, they vſed a certaine ceremonie to take the bride by force out from the mothers lappe, which to do on the ſaboth, or holie daie, was a thing vnlawfull. I leaue heere to ſpeake of other ceremoniall ſolemnities, ordinarily practiſed among the olde auncient Romaines, ſome thynge to ſpeake nowe in this place of the Babilonians, whiche in this ſorte folowyng, gaue in mariage their doughters. In one appointed daie continuallie in the yere, they ordered in publike place all the yong maidens marigeable in eache Citie, where the faireſt and moſte beautifull, were not married with anie monie, that their fathers, or other frendes, ſhould at that time beſtow on theim, but vnto ſuche, as woulde moſt largelie and moſte frankelie diſburſe for them, whiche ordre they healde in theim that were nexte faire, without reſpecte of degree, or linage orderlie deſcending from degre vnto degree, vntill they alſo came to the leſſe faire or harde fauoured, which they alſo beſtowed on thoſe, that were contented to take leaſte ſummes of monie with them, whiche euermore was taken of that, which was geuen for the faireſt, ſo that in fine the latter ſorte, was

as well maried as the first, without anie kinde of charge or coste to their parētes, these onely enricht, or domaged that pleased to take them. Marcus Antonius Sabellicus writeth, that the Venetians in olde tyme vsed also thys order: here muste you notwithstandyng, in this place consider, that all those that were of indifferent beautie, neither to be estemed faire, or ill feutered, were neither bought, nor solde, but at euen hande deliuered. Longe sith in Fraunce, to the intent their doughters should neuer iustlie complaine theim, that they against their will or likyng were maried, they accustomed, when the father ment to marie his doughter, to make a solemne or dauntie bankette, vnto whiche the father woulde inuite a greate many of yonge menne of semblable parentage, and degree vnto hymself, of whiche all placed there at table to gether, the father graunteth free libertie of choise to his doughter, who to make shewe of hym, that in that companie beste pleased her, presented vnto hym in presence of thothers, a basin of water to washe after his diner. In a certaine toune of Africa called Leptina, the maner was, that the first day that the bride should come to her husebandes house, before she came, she shoulde sende vnto her mother in law, desiryng her to lende her, as hauyng nede therof, an earthen potte, whiche should refuse, with sharpe words, to dow her that little courtisie, to the intente onlie that from the firste daie, she might beginne to acquainte her selfe with the importunities of her mother, and by this hard, and vnkind refusall, learne to suppo̲rte what so after might followe. Amonge the Messagites, they ordeined that eache man shoulde haue his wife, and yet euerie woman besides, was common to theim all, and all their wiues againe in maner sembleable were not denied to anie man. Eusebius writeth, that the auncient Brytons, liued in like sorte scarse different in anie thing. The Arabians, those onlie I meane of Arabia fœlix, hadde a law, or rather an vsage, that the

Leptina.

Messagites.

Britons.

Arabians.

woman

woman that maried her ſelf, ſhould forthwith be as frée, to all her huſebandes kinſemen, as to her huſeband, whō ſhe onely hadde eſpouſed: and as Strabo recoumpteth, when anie of theim wente to vſe, or haue her companie, he ſhould hange vppe at the dore or gate a certaine ring, to the intent that if any other in the meane tyme ſhould come, he by the ſaide Ring ſhould knowe, that the place was poſſeſſed, and therfore was vnlawfull at that time to enter: and farther againe thei hadde this reſpect alſo, that who ſo hardened hymſelf to ſéke thacquaintaunce of anie woman, were he not of the ſaide race or alied vnto the others, he ſhoulde furthwith be dooen to die for it, without longer lette or ſtaie. But it chaunced on a time, a woman verie faire, and of perfecte complexion, was aboue the reſte verie buſelie ſought on, onlie by the alies, I meane of her huſebande, by meane whereof, and of ſuche buſie importunitie, ſhe faſtneth a Ring at her gate her ſelfe to the intente that who ſo among theim at anie tyme came thether, ſhould ſuppoſe that there was some other with in with her, whiche her honeſt gyle ſtode her in good ſtede certain daies, the ryng ſtill hangyng at the gate without, till on a tyme all the kinſemen of the huſbande mœtyng together, one among the reſte determined to viſite her, who findyng the ſigne vppe, as though there had been some mau there, and remembryng that he had left them all before together, immagined that ſhe had gotten some newe and ſtraunge adulterer, wherfore he goeth, and immediatlie therof aduertiſed the others, whiche all together with the huſebande approachyng, founde her contrarie to their expectation voyde of companie and alone, whiche in their preſence confeſſed the cauſe why ſhe had doen it. Whiche her intention conſidered of, and founde grounded on vertue, eſchuyng the leſſe chaſt acquaintance of ſo greate a number of riuals, and further deſirous to liue a more cōtinent life, though contrary to the brutal vſage, and maner of the countrie,

hauyng by their assent here in some reason, was rather well thought of, then of anie parte discommended.

¶ *Of the excellencie of paintyng.* Chapt. 6.

There hath bæn, bothe emong the Romaines, and Grekes, moste excellent men, in the skill of Paintyng. And although also in our age, there haue bæn deuers, singulerly well practised, and learned in this arte: yet suppose I thẽ farre to bee inferiours, to these of the olde tyme, and fore passed ages, consideryng what wee reade of their fined labours. As for example, of the twoo tables finished by Aristides, a painter of his tyme renoumed, and famous, whiche as recordeth Plinie, were boughte by Iulius Cæsar, for no lesse price then fower score talentes, onelie to dedicate theim to the goddesse Venus. And assuredlie though Cæsar were a verie riche prince, yet was this price excessiue, and greate, consideryng that the talent, as well by the accompte of Budeus, as also of some others, curious in this matter, counterpoyseth fire hundred Frenche crounes, now currant: so that Cæsar, by this valuation, paide for these twoo tables 48000. Crounes of good and lawfull monie. It also is written by the saide Plinie, that Attalus king of the lesse Asia, disbursed fullie an hundred talentes, whiche value, by the first accompte. 60000. Crounes, for one onely table painted by the aboue saide Aristides. We maie in this place then safelie presume, that accordyng to the increase, or decrease, of Prices, the excellencie of these sciences grewe also, or deminished. Wyfe in those daies paintyng was so muche honoured, that it was reputed in number of the liberall sciences. Plinie saieth that the Grækes in suche sorte accompted of it, that it was not lawfull for anie their seruauntes to learne it: onely the sonnes of greate estates, and honourable personages were

Noble menne onely admitted to painting

were permitted to exercise theimselues, in this practise. So grewe this skill then to be famous, and worthie, and not altogether assuredlie without cause, for that who so therein affecteth to be excellente, of necessitie muste bee learned in manie other matters. Geometrie to hym is requisite to vnderstande his perspectiues: also he shoulde bee learned in the other artes and scieuces, with an absolute knowledge in infinite other thinges, the more perfectlie to order and obserue his proportions, with an assured consideration of the nature of al thinges, as shal bee to the beautie of his woorke, decent and necessarie, throughout to bee skilled as a Poete in all thinges, for that paintyng is nothing els, but a deade or dumme poesie. Besides this, his lineamentes, and proportions must be suche, that the eye it selfe misse and faile therein, in iudgemente, as wee reade it some tymes happened to Zeuxis and Parrasus, both excellent painters, concerning the outwarde shewe, or apperaunce of their woorke. By meane whereof they accorded willingly together, that euery of theym should frame the finest peece he could, to thentent that who so wonde then the price, by common iudgement, should be reputed of the other, for most perfect and absolute. Zeuxis then presenteth a perfect peece, a table, in whiche he had with suche skill, and so artificially depainted certaine bounches, or clusters of Grapes to the quicke, that certaine Sparrowes espyng it, and supposing they had been grapes, arrested them to beake thereon, or preie, as is their vsage, which thing appeared merueilous and straunge in all mens iudgmente. Parrasus on the other side presented eake a table, on whiche, with suche perfection he wrought had then a Curtaine, that beyng brought to Zeuxis, to iudge or to consider of, (nowe drouned almost in pride, for that he had the poore and senlis birdes deceiued) demed it to bee, that which in deede it was not, stretchyng forth his hand to haue withdrawen the Curtaine, as though some thynge had been

Zeuxis and Parrasus.

close hid, or wrought there vnder, saide with loude voice that some man should take awaie the Curtaine. But afterward perceiuyng that foulie he had failed, gaue sentence without more that Parrasus was his better, considerying he had deceiued hym that was maister of his science, which was in deede much more, then by some gylefull shewe, to drawe or to delude the poore and foolishe birdde. An other tyme this Zeuxis, in like table also depainted a yong boye or child, hauyng in his handes a dish well charged with Grapes, with so much art in deede, so well and finely fashioned, that the birdes againe as before, came flœyng to beake thereon, whereat Zeuxis as all forageed, greuing and misliking with that his owne worke saide, if that with equal skill I had depainted also the boye, the birdes with feare would then haue helde thē all a lofe, neither would thei haue been so bold to approche so nigh the boy. Plinie which recorderh these thinges affirmeth, that Zeuxis was a man of greate wealth in his tyme, for what soeuer he wrought, he neuer solde it, but for price excessiue, reputyng his deuises to bee of suche excellencie, that if he solde theym not at his owne pleasure, he rather would giue theim, then take but little for theim, and farther would saie that no money (if he should in deede esteme of his doynges, accordyng to their perfection) were able, in what quantitie so euer, iustlie to value theim. This Zeuxis with suche perfection depainted Penelope, that hymself therein, besides others, had most perfect likyng, by meanes whereof, he subscribed these fewe wordes, commended of all menne: more easie shal it be, to all suche as shall beholde this, vnkindlie to enuie it, then with filed hande learnedlie to follow it. Ye besides these did manie other thinges, so perfecte, so absolute, and in suche sort estimed, that Plinie reporteth, that euen vntill his tyme, there was reserued of his doyng, a draught of Helena in Rome, as also some other thinges moste curiously depainted: and yet was

there

there, as hath Euſebius, from the tyme of his death, till Plinie afterward was, and did theſe thinges to wryting, by iuſte accompte, fiue hundred and eight yeres. The Agrigentines became ſuters vnto hym, to frame thē ſome ſkilfull purtratie, whiche they might offer vnto their Goddeſſe Iuno, but he to theim accorded nothing, before (by his commaundemente) thei had preſented vnto hym a greate number of naked maides, of rare and comelie beautie, out of whiche he choſe fiue, whiche among the reſte he dæmed to be faireſt, and beſt feutered: who takyng from euerie of theſe, that whiche in theim beſt liked hym, he finiſhed this excellent, and this fore deſired pæce. Of Parraſus his competitor, ſtraunge matters alſo finde we: Strabo writeth, that amongſt ſundry other thinges, he faſhioned in the Ile of Rhodes, a Satyre ſtanding faſt by a certaine Columne or Piller, on the higheſt part of whiche, he had depainted a Partridge: but although this Columne, and Satyre were abſolutely doen, yet this Partridge ſo farre ſurpaſte theim in perfection, that in the iudgement of all men ſhe ſæmed to haue life, ſo that without regarde of thother parte of the table, eche man was amaſed at the excellencie of the birde, whoſe perfection in dæde was ſuche and ſo abſolute, that thei placing before the ſaied table certeine tame Partridges (as preſentlie we may in cages verie eaſelie kepe theim) began to call, and offered to flie to hym, being as is aboue ſaied, onely painted. By meane whereof Parraſus beſought the Magiſtrates of Rhodes, that he might with their licence deface and remoue hym, conſidering it ſtained the beautie of the other partes of the table, whiche were aſſuredlie moſt famous and excellent. Plinie alſo writeth of him matters ſtraunge, and merueilous, affirming that ſome of his woorkes were alſo fonnde in Rome. And farther addeth that amonge others, ſundrie his perfections, he had a ſubtill or ſecrete kinde of practiſe, beſides his open and ſæmely proportions, whereby he gaue men, plainlie

Strabo in his 14. booke.

to vnderstande the nature or conditions, of what soeuer he depainted, as is written, he did in the Idoll of the Atheniens: which in such order and maner he handled, that besides the rare beautie, and excellencie of the subiecte, eche man might see the ordenaunces, maners, and customes of the Atheniens: who as he was assuredly a prince in that his arte, so was he in all other thinges of a moste sharpe and fined witte, neither in drawyng his lines, or proportions was he bolder, then he was pleasaunt, with all men, merie and well disposed. Whence he ofte tymes would saie that paintyng had well schooled hym, in the perfecte loare and vsage of wisedome, and knowledge But beyng entered, into the consideration of this matter, it shall not bee besides the purpose, some thyng to speake in fewe of Apelles, Prince and maister of all other Painters, as also som what of Protogines, singuler also, and excellent in this arte.

Apelles.
Protogines.

Of that excellent Painter Apelles, *as also of* Protogenes *an other in his tyme.* Chap. 7.

That of one, and of the saied subiecte, we haue here presently written two chapiters, is though for some others, yet chiefly for twoo causes: the one, for that the lengthe, and continued prosis, wearieth commonlie, whatsoeuer the reader, whiche some times before thei come to the ende, forgette what thei redde at the first, or beginnyng: the other, for the dignitie of hym, of whom our penne shall speake here presently, well deserueth, or meriteth his chapiter a parte, to the intent it maie the better bee considered of the readers. This then is Apelles in the skill of Paintyng, the onely Phenix, and mercour of all others. He had to maister one Panphilus, verie excellent in his science, who neuer tooke scho-

Pamphilus Apelles his maister.

ler

ter by the yere, for lesse price, then for one whole talente Attique, valuyng by our accompte, fyre hundred crounes sterlyng. In the tyme of this Apelles, Protogines also liued, in this arte moste famous, suche bothe, and so perfecte in their profession, that hardly men knewe, whiche merited highest commendation. By meane whereof, Apelles aduertised of his excellencie, determined on a time, to go, to visite him, and happely in fewe daies arriuyng at Rhodes, where at that tyme Protogines dwelt, dissimulyng, that he was driuē thither, by aduerse winde and weather, and entering at the gates, or house of Protogines, founde hym not, whom he sought, then presently at home, and hauyng demaunded, where he might be, of an olde woman that kept the house, tooke leaue to depart about other his affaires, but this olde woman saied, whom shall I saie you are, that haue sought here Protogines? Apelles straight tahyng in hand a pinselle, whiche he there founde, tournyng to her, saied, thou shalt saie to Protogines, that hē, that drewe this line here, would gladly haue spoken with hym, and in vttryng these wordes, framed there so curious a line, so straighte, & so well proportioned that it wel argued what he was, that with learned hande had drawen it. Now after this, Protogines immediatly retournyng, aduertised of all thinges, as is afore saied, who after he had aduised hym selfe, of this skilfull line, said, that besides Apelles, no man that liued, could dooe it: and so incontinently taketh in hande an other pinselle, and with a contrary coloure, vpon Apelles his line, draweth then the seconde, so fine, and so well fashioned, that besides hym self, none could, by common iudgement doe it, commaundyng forthwith his woman, that if he by happe retourned, that she should shewe him that line, as also farther learne hym, that Protogines had doen it, whom he so muche desired. Apelles then retournyng, the other beyng forthe, the old woman, as she receiued in commaundement of her maister, presenteth

forthwith to him, this second line, to consider of. Where at, as all amased, at the greate aduantage, that Protogines had gained, tooke in hande againe, the second time the pinselle, and sondereth in the middle Protogines his line againe, whiche hardly might be seen, so small it was & subtile, but with the third colour, Apelles notwithstandyng, in suche extreme perfection, parteth bothe the others, that for the fowerth he leaueth, no kinde of place in the worlde. Protogines then retournyng, and seyng what had chaunced, confesse the truthe, Apelles to bee in deede his better, and runneth all aboute, with painfull care to seke hym, to the onely intente, he might doe hym conuenient honour, lodgyng hym in his house with hym, and with none other. After this, this table with these three lines onely, was broughte vnto Rome, where it longe was kepte, reputed for a miracle, vntill the raigne of Cæsar, when as by sodaine fire, with greate sorowe, it was emong other thynges consumed. Apelles when he had nigh perfected any woorke, he vsually would sette it in open stræte to the vieu, hymselfe close hid behinde it, to listen, and to espie, if any man with reason, therein reproued any thyng, acquaintyng hym self with the iudgement, and censure of the people. Now on a tyme it chaũced, that a Shoe maker should passe that waie, who highly commendyng the resude of the woorke, founde some little faulte in the latchette of a shoe: by meane whereof Apelles vpon the saied table, writeth forthwith these fewe woordes, or sentence, Apelles hath dooen this, but yet hath not doen it, giuyng all others thereby to vnderstande, that he not yet accompted it, or perfecte, or absolute. He liued in the tyme of Alexander the greate, of whose grace, and fauour, in suche sorte he was assured, that Alexander commaunded by edicte, or proclamation, that none should bee so hardie to drawe, or depainte his purtraite, but onely Apelles, emong so many others. Farther he ofttsones would goe visite him, when he was

worknyg

woꝛkyng in his ſhoppe alone, whiche argueth the great reuerence, and eſtimation of that ſcience, as alſo that Apelles ſurpaſſed euery other. Beſides this, loe an other, a rare ſhewe of his friendſhip, foꝛ Apelles at his commaũdemente, hauyng dꝛawen to the quicke, and curiouſly pꝛopoꝛtioned, one of his faireſt, and beſte beloued concubines, whiche had to name Campaſpa, who was in deede ſo faire, ſo perfecte, and ſo well feautered, that this pooꝛe Painter, nowe became of her enamoured: whiche thyng, as ſone as Alexander ones perfectly vnderſtoode, determined to leaue her, as in deede he did, giuing her foꝛ wife now, to his ſure afflicted, and toꝛmented friende Apelles. Whiche thyng might well be regeſtred, emong his moſt famous victoꝛies, foꝛ that ſubduyng his owne pꝛoper affections (whiche is of all others the beſte, and happieſte conqueſte) he contented hymſelf to foꝛgoe her, beſtoweyng her on an other. Some repoꝛt that afterward, vpon the ſaied purtraite of Campaſpa, he with excellente ſkill depainted ẏ figure alſo of Venus. Ye could ſo artificially counterfaicte to the quicke, that on a tyme Ptolomie, as well one of Alexanders ſucceſſours, as alſo kyng of Egipte (after whoſe death, he liued ſtill in Ptolomies indignation) oꝛdained a greate, a riche, and a ſolemne banket vnto the whiche, in plain deriſion, and mockerie, Apelles was inuited a geaſt in the kynges name, whom, whē the kyng eſpied, in greate ire, and diſdain, demaunded whoſe geaſte he was, and who had called hym thither: whiche when he vnderſtoode, he toke in hande a cole, and without any aunſwere, ſodainly pꝛopoꝛtioned a certain face, oꝛ viſage, whiche as it was knowen his, that vnhoneſtly bꝛought hym thither, ſo was it there by euidente, that he to name had Planus. Many other thynges right mernailous, were alſo doone by hym, whiche in this place would bee longe, and tedious to remember. In hiſtoꝛies, notwithſtandyng, we reade of thynges almoſte impoſſible, as that he ſhould depainte the ſcoꝛchyng beames of

Campaſpa a concubine of Alexanders.

the

the Sunne, the lightnynges also, and thunders, with o-thers the like, and semblable. His woorkes to conclude, were suche, and so excellent, that a certaine table of his, of parte by mishappe stained (in whiche Venus was pur-traied, as issuyng out of the sea, whiche also Octauian, as an especiall ornamēt, did to be placed in the temple of Iu-lius Cæsar) could neuer after bee mended, for none durste bee so bolde, to take the thyng in hande, not able to con-forme it to the first, and auncient paterne. Not long be-fore his death (the laste thing that he did) he yet beganne an other, or draughte, or pourtraite, of the saied Venus, so perfecte, and so absolute, in all respectes, and partes, that dyyng before he ended it, none after might be found, y durst, or could wel ende it. He depainted also a horse, in suche extreame perfection, that other Painters tooke it for a patrone, and example, whence hauyng in the ende pourtraied many a curious steede, and prickt with emu-lation, eche huntyng after fame, would make some final proofe, whiche nighest touchte the marke, and so doyng to be brought, certaine horses out of a stable, leadyng thē before these others now depainted, which past, and past againe, as nothyng there at moued: but when Apelles his horse was brought into the place, the other began to braie, & stirre, as is their common vsage, whiche thing to do, thei refused at the presence of th'others: whence how farre he surpasse thē in th'excellencie of this woorke, was euidente without more, and plaine to be seen of all men. Besides this, his happie witte was not onely seen, in his passyng skill of painting, but further, by his learned, and philosophicall sentences: for beyng commended of Pro-togines, as one that farre excelled all others, in that his arte, aunswered, you are quoth he Protogines, myne e-quall, and my fellowe, onely one faulte you haue, that you neuer solace your selfe, foredulled with incessaunte with wearie toile, & practise, Learnyng him therby, that continuall paine, and labours, without conuenient cesse,

or

or moderate recreation hurteth, and annoieth the ſpiri-
tes, and vnderſtandyng, as on the other ſide ſome prety
pleaſaunte exercise, comforteth the wearied man, and
hardneth hym a freſhe, the better now to tolerate what
ſoeuer his firſt, and principall indeuour. An other ſhew-
yng hym a certaine table of his doynge, vaunted that he
had doen it, in ſhorte time, and in haſt to whom he ſaied,
I ſée it in the woorke, though thou haddeſt tolde me no-
thyng. Now might we in this place ſpeake alſo of Pro-
togines, of his fined woorkes, his graue and worthy ſai-
ynges: although in this reſpect for his honour & renoumme
at the ſeige of Rhodes, the ſole and onely practiſe of De-
metrius might ſuffice. Who if he once would haue geuen
fire to a certain parte of the toune, had entred at his plea-
ſure, and conquired the whole, but beyng aſſured that in
the ſaied place, there was reſerued a table depainted by
Protogines, would by no intreatie attempte the thinge
that waie, but rather would faile to ſacke, and ſpoile the
citie, then to burne this table of ſuch price he eſtemed it.
The firſt day therfore that he by happe beſeiged it. Pro-
togines was founde without the Citie in a ſmall or litle
gardine, buſied at his woorke as if there had bœn nothing,
who although in déede, he knewe the preſence of the en-
nimie, yet woulde he not leaue to followe, therefore his
wonted practiſe. So being brought forthwith, vnto De-
metrius, was demaunded how he durſt in ſuche ſorte to
tarie, and arreſt hym without the citie. I aſſured my ſelf
ſaied he, that thou waſt here in armes, againſt the Rho-
dians only, and not againſt good ſcienees. This doen, this
prince committed hym to certaine of his ſouldears, to
the intente that while he was buſied in his paintyng no
man might diſturbe, diſquiet, or moleſt hym, whom alſo
while he wrought, Demetrius in perſon came ofte times
to beholde hym. Beſides theſe, harde were it to remem-
ber how manie haue excelled in this ſkill, or ſcience, as
Ariſtides, Aſclepiodorus, Nichomachus, Paneus the

brother of Fidias, with a multitude of others, which Plinie in his fiue and thirtie booke remembreth. And to the intente that men herein, chalenge not to theim selues, all honour or praise, as to theim belongyng onely, wee may remember women their felowes, and their equalles, whiche haue doen straunge thinges, as anie aboue remembred: as for example, Timerata the doughter of Miconis, whiche in suche passing excellencie depainted forthe Diana, that it long times afterwarde was moste carefully kepte, and honoured still in Ephesus, Irena, Calipsa, Olimpia, Lala Cizicena, with others also many, like famous for their skill in all ages to be honoured. In thys our tyme also many a good worke man leueth, of whom I will write nothing, leste remembryng one or twoo. I should wrong a greatar number.

Of a straunge maner of exile vsed in Athens, by meanes of which the most honourable and worthiest personages were oftentymes banished, without any offence, or faulte at all committed.

Chap. 8.

THE seigneurie or common weale of Athens (as is to all menne well knowen) was one of the most honorablest and richeste in the world: for after it leaft to be gouerned by kinges, restored againe vnto desired libertie, it florished and gaue forthe, greate numbers of worthie men, in armes no lesse excellent, then in all kinde of good letters, of whiche all histories are euerie where well furnished. But among all other profitable lawes and customes, which thei carefullie obserued, for the onely conseruation of their gouernement, and libertie, there was one amonge the reste as well verie straunge, as to theim onely proper, which thei notwithstandyng

ſtandyng dēmed verie fitte and neceſſarie, as well to re-
preſſe and chaſtice, the proude ambition, and intollera-
ble audacitie, of certaine their nobles, whiche wared in
oppreſſion, and tyrannie ſo cruell, that the poore colde
no where liue exempte from their malice, whiche was
ſuche as here after followeth. At one certen and deter-
minate time, all the inhabitantes, of what eſtate or con-
ditiō ſoeuer, had full authoritie to exile and baniſhe (yea
were it though without cauſe or reaſon) any one of their
pēres, without reſpect, for the full ſpace of tenne whole
yeres, as if they hated hym, or feared leſt he ſhoulde by
tyrannie vſurpe, or ambitiouſly chuſe to him, the whole
gouernement or ſtate, or if for any other cauſe in com-
mon, they either did malice, or diſdaine his perſon, they
proceded once aſſembled, in this ſorte and maner. The
magiſtrates firſt of all, to whom onely this charge was
committed, hauyng (as is ſaied) aſſembled the multitude
together, gaue to euery one of theim a little white ſtone
or tile, in which eche man ſhould write the name of him
whom he deſired at that tyme aboue all others to be ba-
niſhed, which after their inſcription they reſtored again
immediatly to the officers, whiche ſtones or tiles, the
Grēkes called (Oſtraci) whence this maner of exile was
alſo termed Oſtraciſmus. Theſe ſtones with their inſcri- Oſtraciſmus.
ptions this brought in againe together, thei began forth
with orderly to number, and if at leaſte there were not
founde with one inſcription ſix thouſande (for in theſe
aſſembles, no man was againſt his will forced, to write
anie mans name in his ſtone, vnleſſe he founde hymſelfe
greued, or otherwiſe for his pleaſure woulde vnkindlie
do it) they exiled for that yere no man at al. But if there
were founde ſix thouſande or more altogether agrēyng
on one, and the like number againe perhappes on ſome
other, then would they carefully accompte, and number
their ſtones, and he that was of moſte in this ſorte re-
membred, were he though ſome times the moſt vertu-

ons, and moste riche within the citie, yet was he incontinently banished for the space of tenne whole yeres, without any kinde of pardon, mitigation, or remission. Notwithstandyng in the meane tyme, no man depriued hym of his possessions, neither in his gooddes, or landes suffered he any domage, but accordyng to his pleasure, or phantasie, he in all poinctes ordered theim, reapyng the fruictes or commodeties thereof, in as ample and large maner, as if he neuer had been forced to exile at all. Neither was this lawe, or custome onely ordeined, to chastice and correct the ambious extortioner, but also to appease the rage of the common people, moued at times or incenste against their Princes: so that by generall consente, the Commons inioynge thys authoritie or priuelege, banished sometymes those, whose absence in deede, was to their contrie verie profitable: sonie tymes suche againe, onely by vnkinde and vnaduised ingratitude, whom for their honest seruice doen to their countrie, thei neither coulde, nor should without their greate harme or detrement haue wanted. For proofe whereof Themistocles that excellente capitaine (by whose onely counsaile and diligence, Xerxes was vanquished, and chast out of Grece. His naute also discomfited and scattered on the Sea, neither was Athens only by hym restored to libertie, but also all Grece to their desired freedom) was by this practise vnkindly exiled. Like salerie receiued Simon that renoumed Athenian, whiche liued euen then in the same tyme with the other, whiche also so often tymes had been in fielde for the safetie of his countrie, wher, by his prowes, and counsaile, he accomplished suche enterprises, as peraduenture shall neuer anie one man againe after hym, to wete he subdued the Persians on the Sea, and tooke of theim at one tyme twoo hundred Gallies, and the same daie not hauyng throwly yet quailed their corrage, landed in good order with all his armie, geuing present bataile to the reslude of that com-

panie

panie, which were then landed before hym, a houge and greate number, whom all notwithſtandyng he victoriouſly conquered, by Sea and by lande a moſt fortunate Capitaine. Beſides theſe his excellente vertues, he was alſo verie large and liberall vnto al men, makyng ſmall accompte of his goods wherewith fortune aboue others had largely indued hym: he did continually to be opened his ſildes, and gardeines, to the ende, the indigent might thence gather ſuche thinges as they had nede of: he ſecretly alſo gaue to all men large almes, throughout the whole Citie, he pitied the afflicted, and comforted the nedie. He farther by expreſſe commaundemente, gaue charge to all his ſeruantes, that if thei any where founde an olde man bare or ill appareled, they forthwith ſhould beſtowe on hym, that theimſelues hadde on preſentlye, contēted to take for chaunge, their meane and poore arraie. To conclude he daily prouided a greate feaſte, for al poore men, without reſpecte, within the compaſſe of Athens, by meanes whereof in ſhorte tyme, he verie nigh hadde conſumed whatſoeuer to hym was lefte by his father Milciades. All theſe notwithſtandyng his princelie demerites, neither coulde or were able to exempte him from this exile, from the vnknowen crueltie, and ingratitude of his countrie, as to their perpetuall ignominie at full recordeth it Cratinus a Poete comicall, and Gorgias Leontinus. In maner ſemblable was baniſhed Ariſtides, the ſonne of Liſimachus, who for his excellencie, and vertuous life, was of all men for good cauſe ſurnamed the iuſte, notwſtandyng the people both feared, & ſuſpected hym continually. A boute the time then that thei ſhould proceade in theſe affaires, behold his ſtraūge happe, worthy of conſideration, there approacheth vnto hym one of the citiſens, whiche as he colde not write, ſo neither knewe he at all Ariſtides, but by fame for hys vertues onely, requeſtyng hym to write vpon his tile or ſtone, the name of Ariſtides, whom he ſaied he woulde

helpe at that tyme to banishe. Wherat Aristides, as altogether amased (for he neuer suspected any suche matter) called hym, and saied: frende come hether, hath Aristides doen thee any displeasure? Noe saied he, but it greueth me to heare hym surnamed Aristides the iuste. Plutarche in this sorte recorded this matter, but Paulus Emilius affirmeth, that he framed hym this aunswere: I knowe not Aristides, but I suppose it will little profite hym, that with suche diligence, and in so short tyme, he hath attained to that fame, and honour, to bee called (as you heare) of all men Aristides the iuste. Howbe it, Aristides at all, gaue hym no aunswere, but wrote, as his will was, his owne name in his stone. By whiche meanes afterwarde, vnkindly exiled, neither warte he angrie, or greeued with his countrie, but contrariwise moste quietly departynge, in presence of the multitude, and before theim all saied: I praie the immortall Gods, that the Athenians neuer fall into any such kinde of miserie, that they shoulde haue néede of, or desire Aristides againe. And in dæde so came it to passe, that within fewe daies afterwarde they repented theym of their folly, acknowledging with greate grief their faulte and errour: for before these ten yeres of his exile were expired, yea in the firste yere, by common consent, and suffrage of the people, he was called home againe, to his perpetuall honour, but to their ignominie, & the inexcusable shame: after which his retourne, he did sundry valiaunt, and worthie exploytes, beyng in person presente, in that daungerous conflict, on the Sea adioyning to the Isle Salamina, where Xerxes was vanquished, as also presente, at the ouerthrowe of Mardonius. So that as I firste saied, thys lotte of exile for the moste parte stil fell on the moste worthie, and moste renoumed personages. Notwithstanding though hence grewe infinite discommodities, yet had it neuer the lesse, a certaine shewe, or countenaunce of honour or maiestie, especially that it helde menne from vsurpation

Mardonius was one of Xerxes Capitaines.

surpation an tyrannie, dredyng the displeasure and authoritie of the people. Plutarche writeth that the seignorie of Athens on a tyme flourishyng as well in wealth, as in martiall affaires, and chiualry, there were two great estates in honour like, excelling all others, Nicias thone, and Alcibiades the othe: which both in all thinges were verie curious and daintie, like ambitious and desirous of glory, pursuing eche the other with enuious emulation: the time now of this Ostracismus verie fast approaching of whiche we haue aboue remembred, both fearyng the imminent incõuenience, & peril, did what in theim was, to assure theimselues from the hard sentence of exile. In this tyme ther also was in Athens one that had to name Hiperbolus, of base condition, proude, notwithstanding, & verie seditious, whiche, not ignorant of the emulation betwirt Nicias, and Alcibiades, practised by all meanes, to increase the same, sowyng betwirte theym sedes of impacable discorde and dissention, hoping by this policie, to gain some reputation as also presupposing, that these twoo, this remainyng (as he well trusted) enimies, the one of theim shoulde be banished by the Ostracismus followyng, by meane whereof, he imagined to gaine his place, and honour, and so consequently to be accompted one of the chefest of the whole citie. But thei both verie shortly, well skilled of his practise, disdainyng that he of so meane estate, shoulde by this meanes become their equall, secretly asswaged their yre, and malice, plightyng present frendshippe, and amitie, eche to other, better likyng to cease from their rancour and malice, then to abide the hasard of this present shame, and infamie. This doen eche of theym attempted nowe busilie together to exile by the Ostracismus, the malicious, infortunate, and vnhappie wretche Hiperbolus. Wherin they so carefullie and so wisely traueiled, that they in dede accomplished, that thei so then affected, folding hym in that snare, that he prouided had for others. At which thing ỹ whole

Nicias, and Alcibiades, eache enuious of others honour.

multitude brake out into a laughter, beholdyng a wretche of so vile condition, in exile to be sente forth, whither so many, and so valiaunte a prince, had past before hym. But in the ende this mirth so chaunged into rancour, that this custome therewith ceaste also for euer.

Of sundrie excellent personages, whiche by the ingratitude of their Countrie, haue vnkindly been banished.

Chap. 9.

ALL histories are euerie where full, of the sundrie and manifolde ingratitudes, practised by the moste aunciente, and most famous Cities, euen against those, that most honourablie haue serued, and defended theim, in their necessities. We therefore shall remember here not many examples, for that to the studious in good histories, it should be lesse necessarie, and superfluous. The greate father of the Romaine eloquence, and moste soueraigne oratour, or since, or before hym, which from the perilous coniuration of Cateline deliuered that proude, and pompous citie Rome, was not withstanding at the sute of his enimie Claudius, in recompence of his desertes vnkindely banished. Which his exile, in Rome, was so muche bewailed, that twentie thousande in one daie wore mourning apparell for hym, by meane whereof, he was restored to his pristinate libertie, called home with greate ioye, to his inspekable honour. Demosthenes the sole prince of all græke eloquence, patrone, and protectour, of his countrie Athens, was also by the Athenians in his olde age, banished, and yet had they had, some countenance of occasion, sufficiente shoulde it not haue been, to haue exiled of theim selues, suche a one as was he. He lamented excessiuelie, and beweapte his departure, so that he wente thence in greate sorowe, and melancolie

Cicero.

lancolie, who mẽtyng as he paſſe, certaine Atheniens, his heauie enemies, beganne to haue ſome feare, and to doubt theim merueilouſly, whiche not onely did hym no kinde of outrage, but contrariwiſe did ſolace, and aide hym, in what ſoeuer was to him or fittyng or neceſſarie. Whiche thing ſome tyme, conſidered well of hym, as alſo that he was reproued, for bewalynge his departure, ſaied againe to thoſe, that did hym theſe curtiſies. Howe would you, that I ſhoulde not beweepe this my partyng, ſeyng my ſelfe baniſhed, from my natiue ſoyle and countrie, where alſo mine enimies, are ſuche, and ſo honeſte, that I muſt thinke my ſelf moſt happie and fortunate of al men, if in ſome other place I may finde frendes, as aſſured & comfortable? Metellus ſurnamed Numidicus, in reward of his victory, which he obtained againſt Iugurth kyng of Numidia, receiued vnkinde, and harde ſentence of exile, onely for that he woulde not accorde vnto a certeine lawe, whiche ſome others, at that tyme deſired to eſtabliſhe. Hannibal after that he had painfully in ſudry daungers well ſerued his countrie, and although beſides he was the moſt honourable, and moſt renoumed Capitaine of his tyme, yet might he not inioye the liberties of his countrie, but baniſhed, was forſte to range, an vnhappie pilgrime about the world. Camillus was alſo vniuſtly exiled from Rome, at which time the Gaules helde it in beſiege and toke it, and finally as they aſſaulted the capitoll it ſelf, he beyng choſen againe in his baniſhment Dictatour, and Capitaine general of all his countrie, entered, ſlewe, and diſcomfited theim, & reſtored the Citie, deliuering theim out of priſõ that before had exiled him. Seruilius Halla, after hauynge preſerued the libertie of Rome, from the ambitious oppreſſion of Spurius Emilius, Capitaine of the horſe men, whiche by all meanes poſſible, affected the croune, and had alſo doen him openly to die, in fine receiued in ſteede of iuſte guerdone, through baniſhment to liue, an exiled Romaine. No coũ-

trie any where reade I of more bound vnto a man, then was Lacedemonie vnto Licurgus, especially for his lawes which he so prouidently gaue theim. And although he also were of moste holy, and vertuous conuersation, courtuous and of a gentle spirite, and nature, of whom, as of hym reporteth Valerius Maximus, the oracle of Apollo Pithius, this doubtfully aunswered, that he knewe not whether he might accompte him, either in the number of the gods, or els of mortall men: notwithstandyng he often tymes was pursued of the citisens with stones, beaten, and driuen by force out of their toune, and in the ende hauyng pluckte one of his eyes out of his heade, banishte hym also out of their lande & territorie. The semblabe was also doen, to Solon, by the Atheniens, whiche also gaue them like lawes, and ordinaunces as th'other, whiche if they had (as was his will) continuallie obserued, their Empire, by all presumption, had yet still continued. Besides that he also conquered, and recouered the Citie of Salamina, vnto theym, with the same also, aduertising theym of the rebellious coniuration of Pisistratus, which by vsurpation and tyrannie, busily sought, and affected the Croune, was yet not withstandyng in his olde, and stoupyng yeres, with moste rigour exiled, not able by any meanes, at their handes to obtaine any one extreme corner, or ende, hpon their frontires, whersoeuer it should please them there to make ende yet of his werie life, but to cõclude, inexorable, thei exiled him, into the Isle of Cyprus. Scipio Nasica, whiche was reputed for the moste vertuous, and worthiest manne in Rome, whiche also neither merited lesse honoure, in the administration, and gouernemente of the weale publike, then the other Scipioes by their prowes, and courage in the field, he notwithstandyng after he had deliuered Rome, from the malice, and tyranny of the Grekes, vnderstandyng of the enuie, and sinister opinion, that diuers Romaines had conceiued of his vertuous di-

merites

merite, fainyng that he wente some where in imbasse, withdrawe hymself, of purpose, and willingly into Pergama, wher without malising againe his vngrate countrie, ended the reste of his daies there in peace. In like maner Publius Lẽculus, after he had with honour defended his countrie, repressyng also the furious attemptes of the Grækes, was with like curtesie, for his paines exiled: howbeit before his departure thence into Sicelie, besought the gods immortall in the presence of the multitude, that they neuer woulde permitte that he retourned againe, to so vnkinde as were they, and so vnthankfull a people. Boecius Seuerinus, a man to the aboue remembred in no poincte inferiour, was by Theodoricus the vsurper, dishonourably expulsed, onely for that he supposed, he would paine hymself, to restore his countrie againe to libertie. For this cause also Denis, that erecrable tyranne, exiled that most worthie Capitaine Dion of Siracusa, who by his exile after warde became so puissant, that he againe reentred, and banished the tyranne, depriuyng hym, of that hys seignorie for euer, restoryng his countrie to the pristinate, and auncient libertie. The verie semblable happened to Trasibulus, a Capitaine Athenian, which by the fatall malice of thirtie tyrauntes, that then held the whole countrie in miserable subiection, was also vnnaturallie, and vnkindlie exiled. But he notwithstanding to reuenge himself on them, assembled together diuers others before expelled, with whom, as with the helpe also of Lisander, a Lacedemonian, retourned in armes against Athens, and deliuered it from seruitude. Publius Rutilius Consull of Rome, banished by the fauorites, or fauters of Silla, though, after desired to returne again, refused saiyng: I will that Rome rather take shame, that she hath so vniustly exiled me, then thanke her to returne again, that so rageth with tyrannie. Terquinins rhe proude, though not without cause indæde, but for his leude demainoure, caste out of Rome,

loſt his honour, and royalme, for the vnchaſte rape doen, by his ſonne, on Lucretia. Milo Patricius an honourable Romaine, ſomewhat ſuſpected, touchynge the death of Claudius, whoſe cauſe though it were of Cicero defended, was not withſtandyng exiled into Marſeilla. Cliſtines was the firſte, that inſtituted the lawe of baniſhment in Athens, and the firſt that by the lawe was thence exiled. Euſtachius Pamphilius Biſhoppe of Antioche, was baniſhed for that he reproued the ſchiſmaticall ſecte of the Arians, in the tyme, & raigne of Conſtantine the greate. Paulus Diaconus that famous hiſtoriogripher, writeth that Pope Benedictus the firſte, was contrarie to Gods lawes and mans lawes, driuen out of Rome, by his enemie the Emperour Auton. The ſaide Auton vanquiſhed the Emperour Beringerius, with his ſonne Albert, and ſente theim bothe into perpetuall exile. Hence wee learne now, that infinite greate perſonages haue been expelled from their countries, and in Rome it was eſtemed for ſo greate a puniſhment, that none was thence baniſhed, before all the people had throwly, conſulted of the matter. And aſſuredlye the affections that man beareth, or ofte to beare to his countrie, is continually ſuch, and ſo vehemente, that wee can not exile without extreame paine, and languiſhe. For the conſolation therefore, of all ſuche as ſhal be baniſhed, Plutarche hath writen a ſinguler treatiſe, as alſo Eraſmus, to the ſaide purpoſe a notable Epiſtle. Seneca in like maner, in his booke of conſolation, dedicated to Paulinus, touchyng the ſaide ſubiecte diſcourſeth verie learnedlie.

Of a ſtraunge aduenture betide a certaine priſoner, and how after his weary impriſonment, he was in the ende made free and deliuered.

Chapt. 10.

As

AS thinges ſtraunge, and miraculous ſhould not to lightlie for any cauſe bee remembred, ſo neither minde I in this place to paſſe, or to reporte any thing, not lefte vs by ſome other of ſufficient warrant. Alexander of Alexandria, a man as is aboue ſaide, well ſkilled in the ſciences, writeth this among other things, as a truth moſt certaine. There was ſaieth he in Italie, the place he nameth not, a certaine greate prince, or gouernour of that countrie, whom by name he alſo leaueth, in his diſcourſe to remember, in all poinctes mercilis, cruell, and tyrannous. It chaũſed that a poore vaſſaule of his, a man of meane condition, againſt his will, and by happe, ſlewe hym a graye Hounde whiche he muche eſteemed, wherat this tyraunte warte forthwith ſo wroth, that preſently he did hym to bee throwen into a greate and deepe doungeon, lockte vppe with many kayes, vnder ſafe and good garde. Shortly after his keper, in bringyng hym (as was his maner) hys repaſte or diner, founde all the doores lockte, and barde, as he before had leafte theim: but enteryng into the place where vſually this priſoner arreſted hym, founde hym not, but his chaines or fetters all whole, and not ſundred. Whiche thing reputed for ſtraunge, and merueilous, was incontinently preſented vnto the aboue remembred Gouernour, who with moſt diligence, that was to him poſſible, made generall ſearch for hym, from houſe to houſe, but failed to heare of hym, any thing in the world. The caſe, in this reſpect, ſeemed therfore miraculous, for that the fetters were all found in the pryſon that bounde hym, not crackte, or diſriueted, but faſt and ſurely ioygned, the gates eke ſo poſted that nothyng might paſſe therat. Three daies after this, the pryſone ſo remaynyng, as before ſtill faſtened, the keepers then voyde of al charge, or care, hearde not withſtandyng a ſoden ſkriche, or crie, in the ſame place, wher

of custome this poore wretch before was lodged, and hastynge to the place, to see what it might bee, founde the poore prysoner there crauyng hys dinner, who was as before, faste folded in hys fetters, hys face pale, wan, dreadfull to looke on, his eyes hollowe, and staryng, resemblyng more perfectly, a deade corse, then man liuing. These keepers hereat, altogether amased, demaunded hym where, or in what place he hadde suggerned, but he againe woulde aunswere theym nothyng, but that they forthwith shoulde bryng hym to the gouernour, for that he had to acquainte hym with matters of importaunce, wherof his lorde, and seigniour aduertised, was brought incontinently, accõpained of many, before whom and in whose presence, he presented thus hys charge. Findyng my selfe saieth he, prysoner, in so lothsome and obscure a pryson, I entred with verie payne, into deepe dispayre, callyng on the Fende for sucker, and assistaunce, to the intent he thence would carrie me, whither soeuer it best might like hym: who after small sute in terrible forme appeared, with whome in all pointes I throwly agreed, so that he thence would, and out of pryson deliuer mee. Immediatly then he tooke me, and remoued me thence, I knowe not how, which waie, nor whither, sodenly descendyng into certaine deepe places, terrible, tempestuous, obscure, and dreadfull, where I behelde infinite millions, and millions again of people, whiche with vnspeakable torment of fier, as well as otherwise, were so afflicted, as my tongue in no sorte canne speake or vtter, their torters were ougly, and rampyng deuilles: there sawe I all sortes of people whatsoeuer, as Kinges, Popes, Dukes, Prelates, with diuers of mine owne acquaintaunce, late deade, and departed hence. Farther there founde I an olde frend of youres, of al others some tyme, most faithfull and assured, whiche of you demaunded me muche, of your behauour, and maners, and whether you yet remained suche as you were wonte to bee

(to

(to wéete) a fell, and moſt accurſed tyrannie: to whom I aunſwered yea, and that you ſtill remained, without chaunge the ſame, that he at hys death, and departure hence left you. By meanes wherof he moſte inſtauntly beſought me, that at my firſte returne I ſhoulde, from hym earneſtly aduertiſe you, to make chaunge of youre life, to leaue this your tyrannie, with none vnreaſonably taxis, to charge or greue the people, with many ſuch others, the like and ſemblable, for he aſſertened me that your place was there lotted out with him, where you Eternally ſhould ſmart for it, if in time you repented not. And to th'intēt you the better ſhould credite me, he gaue me to remember you, by this ſigne or token: tell him ſaid he, that when we both were in filde, and in armes together, that he remember, that one a tyme our watche worde was ſuche, which, ſuche as it was in dede, the priſoner faithfully recounted. This vnderſtode, this greate lord or gouernour, began forthwith to feare, to tremble and appaule, aſſured that God onely, his frende, and hym ſelfe, knewe of thys watche worde, and beſides theym none other, and then demaunded what apparell, hys frende hadde on hym preſently, who aunſwered that he was none otherwiſe cladde, then he was wonte to bee here, attired ſumptuouſly in crimſin Satten. How be it ſaide he, in dēede, it was none ſuche as it appeared, for it nothyng els was, but a burnyng, and continuall fier, for proofe wherof ſaide he, as I approarhed to haue thouchte hym by the ſléeue, I burnte my hande, as you preſentlie maye heere ſée. Beſides theſe he ſpake of other viſions, both fearefull, and terrible, of whiche all when this gentleman had well conſidered, he willed hym to be at libertie, in his owne houſe or pallace. Some repórte that hee was ſo pale, and ougly, that hardly hys owne wife, or other his frendes coulde knowe hym. He after this liued not many daies, ſkarce of perfecte minde, frantike and weake. Notwithſtandyng how fewe ſoeuer they were, he

ſpent

spente theim yet vertuously, prouidynge onely for the health and saftie of hys soule, for hauyng ordered howe his goods should be after hym distributed, he continually spent the tyme, in bewailyng his offences. But how this matter profited, or called to repentance this noble man, therof writeth Alexander no one worde at all, onely affirmyng this history to be true.

That the bloodde of a Bulle causeth theim to die that drinke therof at any time, as also, who first brought the Bull to the yoke. Chap. II.

FOr as much as a Bull is a beast so common, and ordinarie, that wee as well fede on hym in euerie our necessities, as of that which he ingendereth mannes principall prouision, it mighte appeare straunge and contrary to nature, that his blod dronke warme, with out anie kinde of mirtion, shoulde impoyson, or cause man presently, to sterue, and to dye. Dioscorides notwithstandyng, as also Plinie affirme that hys blod warme, is verie pestilente, and venemous, and that it killeth whosoeuer thereof drinketh. Plutarche writing of Midas, of whom so many good histories, and fables also make mention, saieth that he beyng troubled with certaine terrible imaginations, or visions, in to whiche without amendmente he dailie entred farder and farder, by no meanes able to finde any kinde of remedie, determined (which he also performed) to drinke the bloodde of a Bull strangled, whereof incontinentlie, and forthwith he died, Themistocles an Athenian, and excellent Capitaine, whiche defended all Grece from the violence, and inuasions of Xerxes, exiled from his countrie, wente thence to the courte of Artaxerxes

Dioſc. in his. 6 booke.
Pli. in his. 28.

taxerxes, vnto whom (for iuſt cauſe greued with his vnkynde countrie) he promiſed to vtter a certaine meane, how he ſhould eaſely ſubdue and conquire all Grece: but when after the king called on him for the performaunce thereof, he then againe with minde wholy altered and chaũged, deſired rather to die, then to acquite him of hys promes, and ſo fainyng that he firſt would ſacrifice vnto Diana, dranche the blodde of a Bull, whiche he then had ſacrificed, whence he preſently dyed as recordeth Plutarche. The cauſe or reaſon that may hereof be geuen, why I ſaie, the blod of a bull droncke warme ſhould kil, is borrowed of Ariſtotle, Plinie, and Dioſcorides, who to geather affirme, that it is, for none other cauſe, but that this blodde ſo druncke ſtraungely congealeth, and hardneth incontinently, yea muche more then the blodde of any other beaſte: ſo that in quantitie, once entered into the ſtomake, it curdeth, cauſing faintnes and ſuffocation, and ſtoppeth with the ſame the forces of reſpiration, and fælyng, whence ſodenlie of neceſſitie followeth alſo death. Plinie wryteth, that Colewortes boyled in the abouеſaide blodde are verie medicinable againſte an opilation: this blodde then by it ſelfe dronncke is peſtilente, and venemous, but in compoſition mixt with other thinges, is both holſome and profitable. Manne (to whom god hath framed all thinges ſubiecte) hath by this beaſte no leſſe profite, and ſeruice, then by the others of that kynde, whiche he alone ingendreth. For which onely cauſe Columella preferreth hym before all other beaſtes, affirmyng that to kill a Bull, was in tymes paſte, a crime verie heinous, and almoſt in dæde capital. Plinie writeth of one that was baniſhed, for that he kilde a bul. The firſte that tamed the Bull, and laide youke on hys necke, was as Diodorus reporteth one Denis, or Dioniſius, the ſonne of Iupiter and Proſerpina. But Plinie in his ſeuenth boke dæmeth the contrarie, affirmyng that it was an Athenian, and hight Briges, others ſome ſuppoſe

Plutarch in the life of Themiſtocles.

Ariſtotle in his thirde boke, de animalibus.
Plinie in his leuenth booke
Dioſcorides in his ſixte boke.

Diodorus in his fourth and fifte booke.

pose that it was Triptolemus, of whom Virgill in thys sorte seemeth to saie, that he an infant, was maister notwithstandyng, and inuentour of the crokes Plough. Seruius indifferentlie attributeth it as well to Orsiris, as to Triptolemus. I suppose that Virgill leafte thereof to discouer the name, of the inuentour of a thing so profitable, and necessarie, for that (as it maie bee presumed) it was not the inuention of one sole man onely: but rather the wante and lacke therof, hath forced man in this case to deuise or inuente some thyng, to whithe some others to perfect it, haue allo after added some what. Trogus Pompeius recounteth, that Auidis Kyng of Spaine, was the firste that layde maisteryng hande on the wilde and sauage Bull, the firste also that fitted theim to the yoke, or Plough: but in fine whosoeuer it were, verie necessarie is hys seruice, and profitable in mannes affaires. This beast fœdeth contrarie to all others, for in takyng his repaste he goeth alwaies backwardes, all others, of what soeuer kynde, marchyng still onwardes. Aristotle wryteth of a certaine kind of Bulles in Frigia, whose hornes are not fastened in the inner parte of their heades, and in the bone, but tossyng to and fro, growe onely copled to the skinne, by meane whereof they so turne theym at their pleasure, as their eares, whiche thyng Elian in like sorte plainly recordeth. The first that tamed Bulles in Rome, and kilde theim for mannes vse, was Iulius Cæsar, whiche thyng Plinie recordeth largelie. This beaste hath this propertie of nature or qualitie lente hym that he skilefully prognosticateth of the weather continually, for when it shall raine, he foreshewth it, in mountyng hys snoute, breathyng into the ayre, or otherwise in seekyng some couerte besides his wonted manner.

Aristotle in his thirde boke de animalibus.

How necessarie water is in all the vses of mannes life, of the excellencie of this element, and how to finde or trie, the best water from the other. Chap. 12.

In

IN all, the vſes of mannes life, no one thyng is founde more neceſſarie, then the elemente of water, for if he lacke at any tyme breade, he maie with ſundry kindes of meates as herbes nouriſhe the bodie, and if fire faile hym, ſunderie thynges are yet good, and holſome to be eaten rawe, ſo that man maie continue, and liue of them for a tyme: but without water, neither can man, beaſt, or what ſo els is, liue, or continue in this worlde at all. There is neither herbe, neither plante, of what ſort ſo euer he be, that without water, giueth any kinde of increaſe: for what ſo euer is, without exception it nedeth ſome tymes water. Whence Thales Mileſius, as alſo Heſiodus, imagined, that water was the beginnyng of all thynges, the moſte auncient, and firſt of the other thre elementes, in vertue alſo, and force, without compariſon ſurpaſſyng them: for as hath Plinie, and alſo Iſidorus, water moiſteth and ſubuerteth greate mountaines, it ruleth, and hath dominion ouer the whole face of the yearth, it quencheth fire, and chaunged, into vapours, it alſo mounteth, or palleth into euery the regions of the aire, whence after a time, again it deſcendeth to giue increaſe, and multiplie all thynges vpon yearth. Farther, God ſo muche eſtemed this elemente aboue the reſte, that concludyng, to regenerate man againe by Baptiſme, would that his ſafetie ſhould growe of parte by this elemente. And in the beginnyng of the worlde, when he firſt deuided the waters, he in ſuche eſtimation had it, as hath the terte, ỹ he almoſte nexte would place it vnderneath the heauens, leſſe mindyng in that place, that houge heape of water, that boundeth, and limiteth the partes of the yearth. The greateſt torment that the Romaines, had at any tyme prouided for the cõdemned, was that thei were interdicted, bothe from water, and fire, remembryng water in this place before the other,

for the more assertained, and assured excellencie. Sithe then water is so necessarie, in euery the vses of mannes life, here must we then cõsider of waters, which are the better. For accomplishement whereof, this maie be the firste note, who so will passe through places straunge, and vnknowen, desirous to learne, whither the waters be there holsome, yea, or not, as also whether they bee to be caried any other where, as necessitie, at tymes, or for causes, maie require, first let hym diligently, & with aduise consider, the places adiacent about the spryng, or riuer, how long the inhabitantes there liue, their disposition, and nature. Whither thei be healthie, strong, and valiant, and of good complection, their iyes not infected, their legges of good proportion, and able, suche where so euer thei bee well witnes of the goodnes of their water: but contrary, if you finde them, then contrary must be your iudgement. But if your spring be late founde, so that the fore saied experience, of no parte helpe vs, then will we referre you to the practises followyng. Take a basine of Brasse, or other vessell, cleane, neate, and very well polished, then throwe some droppes of that water there on (of that water I meane, of whose goodnes you would make experimente) and if after it bee dried, you finde at all no kinde of stain, or marke, then is that water assuredly, bothe good and holesome. An other good proofe maie be, if you please to boile of this water, in the saied vessell, and after it hath boiled, to let it for a tyme, to stande, to settle, and to coole, then after when ye shall empte it, if in the bottome, you finde no kinde of slime, or sande, then is that water to be reputed for good: and of these waters, if ye make proofe of two, that whiche hath least, is to be accõpted, without more the beste. Farther if in these vessels, or in the semblable, you doe to bee boiled any kinde of pulse, to make there with some potage, or other meate, as beanes, pease, or other of that sorte, that water in whiche thei first seeth, is beste. You must

consider

consider also, if certainly you will, iudge of waters, in what place, or soile their spring, and rise, if out of a sandie grounde, cleare, and neate, or contrary out of a mirie soile, foule, and vnpure, and whither there growe any Rushes, or other herbes, or weedes noisome, and pestilente: but for better suretie, who so would drinke of a water vnknowen, or of suche, as he deemeth to bee in deede, lesse good, lette hym with a small fire, firste of all boile hym, and then after beyng colde, drinke of hym in his neede. Plinie writeth, that the Emperour Nero, so boiled his water, and then coolyng it in the Snowe, gloried that he was the father of suche an inuention. The reason why water boiled, should therefore be more conducible, is for that it is not pure, and simple in his owne nature, but is all together mixt, bothe with the earth, and the aire: notwithstandyng, the parte windie, as it easily resolueth, by the fire into vapours, so that other substaunce also terrestriall, by the saied vertue, or force of the fire (whose qualitie is to trie, and diuoigne contrary natures) descendeth to the bottome, and lower partes of the vessell. By whiche meanes, this boiled water remaineth lesse vaporous, all the windie substaunce thereof perfectly consumed: it also again is more subtile, and light, beyng this purified from the grosse, and slimie substaunce, and so consequently more easie to be kepte, and conserued, competently refreshyng, and moistyng the bodie, without any alteration, or opilation at all. Whence it is euidente, that these deepe welles, or fyre pittes, giue none so good, and holesome waters, as are the others, principally for that, the water more sauoureth of some slimie nature, and that it is at no tyme, purified by any shewe of the sonne, as that also it more easily putrifieth then any other. Howbeit, the more that you drawe out of any suche Welle, the better, and the more profitable becometh the water, for that by continuall motion, corruption lesse ingendereth, and nothing

 ing, better.

better frō putrifaction preserueth any water, then perpetuall, and incessante agitation: for ones corrupted, it impoisoneth the newe waters, in their springes theimselues, as letted or lackyng frée course or passage: but stil drawen, newe commeth on more freshe still, and sauerie. For whiche cause the water of standing pondes, and diches, is of all other moste pestilente, and venemous, whiche, for that it hardely springeth, and hardely passeth thence againe, putrifieth, and ingendereth sunderie impoisoned matters, and ofte tymes (whiche worste is) it corrupteth the aire, whence the inhabitauntes there about, are ordinarily infected. Consider we also, that these waters, whiche flowe towardes the Southe, are not so holesome, as those that runne to the Northe: for the aire in the Southe, is more vaporous, and moiste, whiche hurteth of parte, and impaireth the water: but in the Northe more subtile, and drie, whēce the water is more light, and more voide of ill mixtions. For whiche cause, that water is euer more beste, whiche is moste cleare, moste light, moste subtile, and moste purified, for it is, as we fore saied moste free, from the mixtion of the other elementes, and beyng set ouer the fire, wareth also warme, and boileth before any other. Farther also, a verie certaine, and singuler proofe of waters is this, if ye circumspectly consider, whiche of them first, or before the other boileth, beyng bothe putte in like vessels, ouer one fire, with like consideration of tyme in them bothe, also whiche of them in like maner, firste retourneth to his naturall qualitie, to bee that, he firste was, colde in taste, and feelyng, for these are assured argumentes, of a moste subtile, and pearsing substaunce: and for as much as the mixture of the yearth, with any kinde of water, forceth, or causeth some alteration in waight, it shall be good to chuse still, that whiche you finde lightest, whiche easily you maie proue in this sorte, and maner followyng. You shall take twoo peces of linen clothe, of

one

one and the ſame weight, puttyng one into one water, and the other into the other, vntill they be both throwe moiſtned, and weete, then hang theim in the ayre, wher the Sunne ſhineth not on theim, ſo long vntill thei both be perfectly drie, reweight theim then againe, and the cloth whiche you finde to peiſe or drawe deepeſt, argueth his water to bee vndoubtedly moſte waightieſt. Other ſome haue vſed for their more expedition to waigh them in veſſeles pure, neate, cleane, in waight not differyng, with out any farther curioſitie at all. Ariſtotle and Plinie affirme, that the greateſt cauſe of diuers qualities in waters, is, and riſeth onelye of ſundrie ſubſtaunces, or maners of their ſoiles, by the meanes of Stones, Træs Mines, and Mettalles, through which theſe ſpringes or Riuers runne, and for this cauſe they become ſome hotte, ſome colde, ſome ſwæte ſome ſalte, ſome ſauerie, ſome leſſe ſauerie: wherefore it is a ſure, and an infallible rule, that theſe waters that haue no taſte, ſmell, or ſauour, are continually reputed, for the moſte hollſome, and beſte. Al ſuche not withſtãdyng, as haue hereof writen, togither affirme, that theſe ſpringes, that paſſe thorowe mines of gold, excell, without compariſon, by many degrées the others: for proofe whereof, theſe riuers are accompted moſte worthie of all others, whiche ingender and preſerue gold in their fine, and ſmall ſandes: but becauſe we perticulerly, ſome thyng haue ſaied of the proprietie of ſpringes, and riuers, we leaue here to wearie the reader with examples. Now then, ſith ſome thynges haue been ſpoken of fountaines, and ſtouddes, it followeth that we conſequently treate of rainie waters, whiche of ſome are reputed for verie ſoueraigne, and medicinable, but of others ſome accompted leſſe profitable, or neceſſarie. Vitruuius and Columella, with certaine other Phiſitians, highly commende all rainie waters, but theſe eſpecially that are receiued cleane, pure, without any kinde of groſſe, or terreſtriall ſubſtaunce:

for that of them selues, saie thei, these waters, are light, and voide of all mixtion, caused onely of vapours, which by their onely subtilitie, are taken vp into the aire, leauyng, as maie bee supposed, all impure, or slimie substaunce behinde theim. Some neuertheless, saie, that this water, descendyng in this sorte from aboue, putrifieth incontinently, as is to bee seen in standyng pooles, or diches, whiche ingender infinite ordures. How bee it, to speake indifferently, this is not to be attributed, to any defaute, or imperfection in this water, but rather for that it is reserued in so vile a place, into whiche moste commonly flowe, all noisome sinckes, and vnsaueric gutters, with others of that sorte, lesse meete to bee here remembred, as also of parte, by the ordure, that it draweth, and bryngeth with it, washyng the yearth, as it floweth into the aboue saied troughes, or diches, especially when it powreth downe, or raineth aboundauntlie. Wherefore, the cause of this sodaine corruption, of part procedeth from the extreme heate of the Sunne, of part for that it is so pure, and delicate, but mixte now with suche contagious, and lothesome impurities, that it immediatly, and without staie, corrupteth of necessitie. Notwithstandyng, if this water so subtile, and well purified, were taken, fallyng from houses, voide of duste, or filthe, or rather before it touche any house, or other thing, were receiued into some cleane, and pure vessell, it maie be thought, that it would proue, more pure then any other, as also that it longer might bee, without putrifaction preserued. Others some there are, that plainly affirme the contrary, as Plinie that writeth it to bee nought, and vnholesome, who also commaundeth, that we neither drinke, or taste of it, for that these vapours, whence it in the beginnyng, and firste of all riseth, issue, and procede of diuerse thynges, as also of diuerse soiles, whence it also receiueth diuers, and different qualities, good, and badde, with like, and with the same facilitie.

Plinie in his 32. boke, and third chapiter.

And

And againe alleagyng ſome farther proofe, for his aſſertion, anſwereth alſo to that, that we aboue remembred, leſſe admitting it for compробation ſufficient, as to ſaie, that it therfore is pure, or light, becauſe it is drawne into the regions of the aire, whether it (as is euidente) not naturally mounteth, but is taken by ſecrete force, and violency of the ſunne. Neither are theſe vapours, ſaieth he, which in the middle regiõ of the aire, by extreme cold are altered into haile, or ſnowe, ſo pure, and ſo perfecte, as moſt men ſuppoſe them, but reſolued into water, are rather founde in verie deede peſtiferous, and noiſome. Beſides whiche defecte, he this againe addeth, that this rainie water, by the onely euaporation, and heate of the yearth, becommeth infected, euen in the ſame tyme, and inſtante that it raineth. For better proofe of whiche impuritie, it onely is to bee noted, how quickly, and how ſone, it becometh putrified, of whiche wee haue experience, often tymes vpon the ſea, where it impoſſible is, to preſerue, ſuche waters from corruption. For theſe cauſes now ciſternes, and depe welles, are of moſt men leſſe commended. How be it, touchyng theſe differente, and contrary opinions, eche manne maie ſentence, accordyng to his phantaſie: as for my parte, I willynglie would not prefarre, a rainie water, before the others, although in truthe it bee, in caſes more fittyng, and neceſſarie, and although alſo Plinie, whiche other wiſe, diſcommendeth it, letteth not to reporte, that fiſches in ſtãdyng pondes, and lakes, quickely ware fatte, but then moſte eſpecially, when it moſte aboundantly raineth, ſo as thei maie be thought ſtill, to pleaſe moſte in this water. Theophraſtus ſaieth, that all hearbes in the gardein wœdes, or graſſe, what quantitie of water ſo euer you beſtowe on theim, ſpring thence, notwithſtandyng, in no reſpecte ſo well, as with ſome pleaſaunte, or ſmalle ſhowers of raine. In maner ſemblable writeth Plinie, of the reede, or bulle ruſhe, whiche the better to growe,

or prospere, thirsteth still for raine. Suche also is Aristo tles opinion, and consonante to the former, concernyng the fattyng, or impairyng of fishes.

By what policie we may drawe freash water out of the Sea: and why colde water in fallyng maketh greatet noyse then it woulde doe, if it were warme: finally why a Shippe on the salte water, beareth greater weight then on the freashe,

Chap. 13.

ARistotle writeth, as also Plinie, that we shoulde frame certaine vessels of ware, hollowe within, so bindyng, or closing theim, that in theim, be founde no hole, or vente, lettyng theim doune into the Sea, fastned in some Nette, or other fitte matter, with long lines, or cordes, whence, (after they there haue bēen the space of one whole daie) if wée againe drawe theim, wee shall finde in euerie of theim a certaine quantitie of freshe water, suche, and so good, as in any spring, or fountaine. The reason why the salte water becometh freashe, by the entraunce into these vessels, is in thys sorte geuen vs of Aristotle, who saieth, that the ware beyng a bodie both full of powres, and swēte, graunteth passage to the most pure and subtill parte of the water, which as it leaueth without hys grosse, and saulte substaunce, so pearsing it sauereth of the warie nature, swete and pleasant. In truthe if it be so, (I saie againe, if it bee so, for that I neuer yet practised in any sorte, this secrette) it might well serue in sundrie our necessities, whiche commonly betyde vs, in infinite our affaires. How be it, I suppose, that if thys salte water ware freashe by the onely and sole enteraunce, in to the aboue saide vessels, the saied vessels in like sorte, filled also full with the Sea, shoulde

geue

geue vs ſome ſmall quantitie, or meaſure of freaſhe wa-
ter, for filled, as is afore ſaide, why ſhoulde not the purer
parte, paſſe through theſe porie veſſels, leauyng within,
the ſlimie, or faulte ſubſtaunce of the Sea, as beyng caſt
voyde into the Sea, ſhoulde receiue there, by contrarie
order inwardes, water pure, and immixte, without any
droppe at all of the other? The reaſon ſæmeth one, as
tending both to one ende, vnleſſe we ſhould dwell here,
on ſome ſcrupulous difference, arguing that by the ſame
meane: and by the ſame facillitie, this freaſhe water di-
ſtilleth not out, of the full veſſell, as on the other ſide it
entereth, into the voyde, and emptie: for that ſome ap-
pearaunce is, of greater force, in goyng out, then is (as
ſome ſuppoſe) at the entraunce, or comyng in: how be it,
who ſo curious is, may make eaſie proofe, both of the one
& the other. Farther for their ſakes, that pleaſe in theſe
experimentes, one other thynge ſhall I write, in thys
place not leſſe neceſſarie. Who ſo filleth at anye tyme
two Bottles of one meaſure, the mouth, & necke, of like
length, and wrones, the one with boilyng water, the o-
ther all colde, and ſtraigth waies will empte theim, af-
ter one ſorte, without gile (at one tyme, I meane, and
in one inſtante together) ſhall finde that the colde water
will, as well be firſt out, as alſo that in fallyng, it aſſu-
redly will yelde a greater brute, or noyſe: the boylynge
water ſlidyng, on the other ſide, ſlowly and with leſſe
noyſe. The reaſon is, that the warme water leſſe poy-
ſeth then the colde, whiche by heate of the fier, hath loſte
nowe the greateſt quantitie of his groſſe vapours: ſo
that when firſte the colde water begynneth to ſtreame
forthe, that parte that is behinde ſtill, by his weight pu-
ſheth, and thruſteth on the former, by continuall force,
or fight as it were, in ſuche ſorte, that the onely weight
firſte cauſeth the colde Bottle to empte, as alſo by the
ſame meane, it noiſeth as is euident, or reſoundeth ſom-
thing farther. Whiche aunſwere as Ariſtotle, in this re-

ſpecte geueth, ſo alſo learneth he vs, of an other the like practiſe, which rather by experience, then reaſon, we ſæ daily. A Shippe ſaieth he, in the Sea, or in the ſalte water, carrieth farre a greater weight, then he dothe in the freaſhe: for the Sea (addeth he) is a more thicke or groſſer ſubſtaunce, and beareth a charge, or burthen more houge then the other, beyng of a nature in reſpecte more pure, and ſubtile. For proofe whereof, experience this learneth vs, that if we caſt into a riuer an Egge, immediatly it ſinketh, and paſſeth to the bottome, but contrarie wiſe, if you throwe hym into the Sea, or ſalte water he ſwimmeth, as ſupported, by a greater force, or violēce.

Of the renowmed and greate Tamberlaine, of the kingdomes and countries that he ſubdued, and finally of his practiſe, and maner in warre.

Chap. 14.

THere hath bēn amonge the Grekes, Romaines, the people of Carthage, and others, innitſie, worthy and famous capitaines, which as they were right valiaunt, and fortunate in war: ſo were they no leſſe fortunate, in that ſome others by writynge commended their chiualrie to the poſteritie for euer. But in our tyme we haue had one, in no reſpect inferiour to any of the others, in this one pointe notwithſtandyng leſſe happie, that no man hath vouchſaued, by hys penne in any ſorte to commende him, to the poſteritie following. So that I, who moſte deſired ſome thynge to ſpeake of hym, haue bēn forced to gether here, and there little pæces, and pamphlets, ſcarce lendyng you any ſhewe of his conquirous exploytes, the ſame alſo confuſely, and without any order. This then, of whom we ſpeake, was that greate and mightie Tamburlaine; who in hys tender

yeres

yeres was a poꝛe labourer, oꝛ huſbandman, oꝛ (as other ſome repoꝛte) a common Soldiar, how be it, in the ende he became Loꝛde, of ſuche greate kingdomes, and ſeignories, that he in no pointe was inferiour to that pꝛince of the woꝛlde Alexander: oꝛ if he were, he yet came nerte him, of any other, that euer liued. He raigned in the yere of our Loꝛd God, a thouſande, thꝛæ hundꝛed fower ſcoꝛe and tenne. Some ſuppoſe that he was a Parthian boꝛne, a people leſſe honoꝛable, then dꝛead of the Romaines: his farher and mother, were verie poꝛe, and nædie: he notwithſtanding was of honeſt & vertuous conditions, wel fewtred, valiant, healthie, quicke & nimble, ſharpe witted alſo, of ripe, and mature deliberation, and iudgemēt, imaginyng, and deuiſing, haute and greate enterpꝛiſes, euen in that his moſt, and extreame penurie, as though he ſome times ſhoulde be a maiſter of many thinges. He was of a valiant and inuincible coꝛage, ſo that from his Cradle, and infancie, it ſæmed he was vowed to Mars and merciall affaires onely. Where vnto he gaue hym ſelfe, with ſuche painefull indeuour, that hardlye a man might iudge, whether he were moꝛe happie in dæde, in aduiſed counſel, oꝛ pꝛincely dexteritie. By meane of which his vertues, and others, that we ſhall hereafter remember, he in ſhoꝛte tyme acquired ſuch honour, and reputation, as is to be ſuppoſed man neuer ſhall do againe. His firſt beginning was, as wꝛiteth Baptiſta Fulgotius, that beyng the ſonne of a poꝛe manne, kepyng cattle in the filde, liuyng there with other boyes of his age, and condition, was choſen in ſpoꝛt by the others foꝛ their kyng, and althought they had made in dæde, this their election in plaie, he whoſe ſpirites were rauiſhed, with greate, and high matters, foꝛſt theim to ſwere to him loialtie in al thinges, obeyng hym as king, wher, oꝛ when, it ſhould pleaſe hym, in any matter to commaunde theim. After this othe then, in ſolemne ſoꝛte miniſtred, he charged eache of theim foꝛthwith to ſell their troupe and cattell,

leauing this seruile and base trade of life, seeking to serue in warre, acceptyng hym for capitaine: whiche in deede they did, beyng quickly assembled of other worke men, and pastours, to the full number, at leaste, of fiue hundred: with whom the firste attempte that euer he toke in hande, was that they robbe all suche marchauntes as anie where paste nigh theim, and after he imparted the spoyle so iustlie, that all his companions serued hym, with no lesse faithe then loue, and loyaltie, whiche occasioned sundrie others, a newe to seeke, and followe hym. Of whiche newes in the ende, the Kinge of Persia aduertised, sent forth vnder the conducte of one, of his capitaines, a thousande horses well appointed to apprehende and take hym: at whose commyng, he so well knewe in this matter howe to beare hym, that of his enimie he sone had made hym, his assured frende, and companion: in suche sorte that they ioigned both their companies together, attempting, then before, enterprises much more greate, and more difficill. In the meane tyme a certaine discorde, or breache of amitie grewe, betwixte the Kyng of Persia and his brother, by occasion where of Tamburlaine toke parte with the Kynges brother, where he so ordered the matter in suche sorte, that he deposed the King, and aduaunced the other. After this, by this newe prince, in recompence of his seruice, he was ordained generall of the greater parte of his armie, who vnder pretexte that he woulde conquire, ad subdue, other prouinces to the Persians, mustered still, and gathered, more Souldiars at hys pleasure, with whom he so practised, that they easely reuolted like Rebels followyng hym, subduyng their Leage, and Soueraigne. This hauynge nowe deposed, whom he before aduaunced, he crouned hymself Kyng, and Lorde of that countrie. Now moued with compassion, towardes his owne countrie, whiche long tymes had been tributorie, to the Princes of Persia, and to the Sarrazins, did theim to be free, from all seruice,

and

and eractions, lottyng to theim for Prince him ſelfe, and none other. After this conſideryng with hym ſelfe, that he preſentlie hadde gathered a houge and greate armie, moued priuie mutenies and rebelliõs in other countries, by meanes wherof, in proſis of tyme he conquired Syria, Armenia, Babylon, Meſopotamia, Scythia Aſiatica, Albania and Media, with others, manie territories, riche alſo & famous cities. And although we finde written nothing, of any his warres whatſoeuer, yet is it to be preſumed ỹ he fought many a bataile in open filde with the ennimie, before he had ſubdued ſo many, kingdomes and territories: for as muche as all thoſe that remember of hym anie thyng, commende to vs the haute erploytes, of this moſte valiaunte perſonage, and farther that hee ſo circumſpectly ordered his companie, that in his Campe was neuer knowen, any brawle, or mutenie. He was verie courteous, liberall, doyng honour to all menne, accordynge to their demerites that woulde accompanie, or follow him, feared therefore equally, and loued of the people. He ſo painefullie, and with ſuche care inſtructed his Souldiars, that in an inſtante alwaies, if it were behouefull, either by ſounde of Trompette, or any other, one, onely ſigne geuen, euerie man was founde in his charge, or quarter, yea though his armie were ſutche, ſo greate, and ſo numerous, as neuer beſides him ſelfe, conducted anie other. In fewe his Campe reſembled one of the beſt, and richeſt Cities in the worlde, for all kinde of offices were there founde in order, as alſo greate heapes of marchauntes to furniſhe it with all neceſſaries. He in no caſe permitted any robberies, priuie figgyng, force, or violence, but with ſeueritie and rigour puniſhed, whom ſoeuer he founde thereof, giltie, or culpable, by meanes where of his Campe, was no worſe of all prouiſions furniſhed, then the beſt Citie in the worlde, in time of moſt ſafe, and aſſured ſecuritie. His deſire was, that his Soldiars ſhoulde euermore glory, in their martiall prowes,

leauing this seruile and base trade of life, séeking to serue in warre, acceptyng hym for capitaine: whiche in deede they did, beyng quickly assembled of other worke men, and pastours, to the full number, at leaste, of fiue hundred: with whom the firste attempte that euer he toke in hande, was that they robde all suche marchauntes as anie where paste nigh theim, and after he imparted the spoyle so iustlie, that all his companions serued hym, with no lesse faithe then loue, and loyaltie, whiche occasioned sundrie others, a newe to sæke, and followe hym. Of whiche newes in the ende, the Kinge of Persia aduertised, sent forth vnder the conducte of one, of his capitaines, a thousande horses well appointed to apprehende and take hym: at whose commyng, he so well knewe in this matter howe to beare hym, that of his enimie he sone had made hym, his assured frende, and companion: in suche sorte that they ioigned both their companies together, attempting, then before, enterprises much more greate, and more difficill. In the meane tyme a certaine discorde, or breache of amitie grewe, betwirte the Kyng of Persia and his brother, by occasion where of Tamburlaine toke parte with the Kynges brother, where he so ordered the matter in suche sorte, that he deposed the King, and aduaunced the other. After this, by this newe prince, in recompence of his seruice, he was ordained generall of the greater parte of his armie, who vnder pretexte that he woulde conquire, ad subdue, other prouinces to the Persians, mustered still, and gathered, more Souldiars at hys pleasure, with whom he so practised, that they easely reuolted like Rebels followyng hym, subduyng their Leage, and Soueraigne. This hauynge nowe deposed, whom he before aduaunced, he crouned hymself Kyng, and Lorde of that countrie. Now moued with compassion, towardes his owne countrie, whiche long tymes had been tributorie, to the Princes of Persia, and to the Sarrazins, did theim to be frée, from all seruice,

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and eractions, lottyng to theim for Prince him ſelfe, and none other. After this conſideryng with hym ſelfe, that he preſentlie hadde gathered a houge and greate armie, moued priuie mutenies and rebelliõs in other countries, by meanes wherof, in proſis of tyme he conquired Syria, Armenia, Babylon, Meſopotamia, Scythia Aſiatica, Albania and Media, with others, manie territories, riche alſo & famous cities. And although we finde written nothing, of any his warres whatſocuer, yet is it to be preſumed ý he fought many a bataile in open filde with the ennimie, before he had ſubdued ſo many, kingdomes and territories: for as muche as all thoſe that remember of hym anie thyng, commende to vs the haute exploytes, of this moſte valiaunte perſonage, and farther that hee ſo circumſpectly ordered his companie, that in his Campe was neuer knowen, any brawle, or mutenie. He was verie courteous, liberall, doyng honour to all menne, accordynge to their demerites that woulde accompanie, or follow him, feared therefore equally, and loued of the people. He ſo painefullie, and with ſuche care inſtructed his Souldiars, that in an inſtante alwaies, if it were behouefull, either by ſounde of Trompette, or any other, one, onely ſigne geuen, euerie man was founde in his charge, or quarter, yea though his armie were ſutche, ſo greate, and ſo numerous, as neuer beſides him ſelfe, conducted anie other. In ſewe his Campe reſembled one of the beſt, and richeſt Cities in the worlde, for all kinde of offices were there founde in order, as alſo greate heapes of marchauntes to furniſhe it with all neceſſaries. He in no caſe permitted any robberies, priuie figgyng, force, or violence, but with ſeueritie and rigour puniſhed, whomſoeuer he founde thereof, giltie, or culpable, by meanes where of his Campe, was no worſe of all prouiſions furniſhed, then the beſt Citie in the worlde, in time of moſt ſafe, and aſſured ſecuritie. His deſire was, that his Soldiars ſhoulde euermore glory, in their martiall prowes,

their vertue, and wisedome onely. He paide them their salerie, and wage, without fraude, he honoured, he praised, he imbraste, and kiste theim, keppng theim not withstandyng in awe and subiection. This beyng king nowe, and Emperour, of sundrie Realmes, and Countries in Asia, greate troupes came to him still, out of euery quarter, besides these that were in anie respect his subiectes, for the onely fame, of his honour, and vertue. So that his Campe grewe in short tyme to be greater, then euer was that of Darius or Xerxes, for soche as write of hym, reporte that he had, fower hundred thousand horsemen, but of fote men a greater number, by two hundred thousande more, whiche all he ladde with hym, at the conqueste of Asia the lesse: where of the greate Turke aduertised, who then hight Baiaceth, Lorde and Prince of that countrie, but present then in person, at the siege of Constantinople, hauyng a little before subdued sundrie prouinces, and partes of Grece, with other territories adiacent, and Tounes there aboute, thence growen to more wealth, and more feared, then any Prince in the world, was neuer the lesse constrained to raise his siege incontinentlie, passyng thence into Asia with all his armie, taking vppe still by the way, as many as was possible, so that as some affirme, he had as many horsemen as had the greate Tamburlaine, with a merueilous number of other Souldiars, bothe olde, and of muche experience, especially by meanes of the continuall warres, which he had still with the christias. This Baiaceth now like a good, and like an expert Capitaine, seing that he no waie els might resiste, this puissante Emperour, determined to mete hym, and to geue hym present battaile, hauyng merueilous affiance in the approued manhode, and vertue of his Souldiars. Wherefore marchyng on within fewe daies, they mette eache with other vppon the confines of Armenia, where both of theim orderyng as became good Capitaines their people, beganne in the

breake

breake of day, the moſt cruell, and moſt terrible battaile that earſt was euer harde of, conſideryng the nomber on both partes, their experience, & pollicie, with the valiant currage, and prowes of their capitaines. This continued they in fighte euen almoſte vntill night, with meruei-lous ſloughter on bothe ſides, the victorie yet doubtfull, til, in the ende the Turkes beganne to fainte and to flee, more in deede oppreſt with the multitude, then that thei feared or other wiſe, the moſte parte of theim with ho-nour diyng manfully in the filde: and as one reporteth two hundred thouſand were taken priſoners, after the battaile was ended, the reſude ſlaine, and fledde for their better ſafetie. Whiche Baiaceth, of parte perceiuyng be-fore the ende, how it woulde waie, to courage his people, and to withdrawe theim from flight, reſiſted in perſon valianntly the furious rage of the enimie. How be it, he therby gained ſuch, and ſo many knokes, that as he was in the ende, in deede vnhorſte, ſo was he for lake of reſ-kewe preſented to the greate Tamburlaine, who incon-tinently cloſed hym vppe, in a kaege of yron, carrynge hym ſtill with hym, whither ſoeuer he after wente, paſ-turyng hym with the crommes, that fell from hys table, and with other baddde morſelles, as he had bẽn a dogge: whence aſſuredly we may learne not ſo much to affie in riches, or in the pompe of this world: for as muche as he that yeſterdaie was Prince and Lorde, of all the worlde almoſt, is this daie fallen into ſuche extreame miſerie, that he liueth worſe then a dogge, fellowe to theim in cõpanie, and that by the meanes of him that was ſome tymes a poore Sheaperde or if you rather will, as ſome reporte, a meane ſouldiour, who after as we ſee aſpired to ſuche honour, that in hys time none was founde that durſt, or coulde abide hym: the other that deſcended of noble race or linage, conſtrained, to liue an abiecte, in moſt lothſum, and vile ſeruitude. This tragidie might ſuffice, to withdrawe men, from this tranſitorie pompe,

and honour, acquaintyng theimselues with Heauen and with heauenly thinges onely. Now this greate Tamburlaine, this mightie Prince, and Emperour, ouer ranne all Asia the lesse, to the Turke before subiect, thence turning towards Egypte, conquired also Syria, Phenicia, and Palestina, with all other Cities on their borders, of what side so euer, and besides these Smirna, Antioch, Tripolis, Sebasta, and Damascus. Afterwarde being come, with al his armie into Egypte, the Soudan, and the kyng of Arabia, with sundrie other Princes, assembled altogether, and presented hym battaile, but in the ende to their inspecable detrement discomfited, were slaine, and spoiled at the pleasure of the ennimie: by meane whereof the Soudan saued hymself by flight. How be it, Tamburlaine had easely taken from hym all Egypte, hadde it not been, for the greate, and inaccessible, desertes in that countrey, through whiche to passe with so puisante an armie, was either impossible, or at the leaste verie difficill, notwithstandyng he subdued all suche partes of the Countrie as were nert hym. Some report of hym, that he then hym selde best contented, when he founde his ennimy moste strong, and best able to resist hym, to thende he might be occasioned, to make prowfe of hymself, what he was able to doe, and how muche in his necessitie: that whiche well chaunced hym at the citie of Damascus. For after he had taken the most honourable, and most valiante personages of the citie, the others retired into a certaine Castell or Holde, suche, and so stronge, that all menne accompted it inpregnable, where, neuer the lesse, desirous to growe, to some composition with hym, were vtterly refused, no intreatie preuailyng, so that in fine, they muste nedes fight it out, or yelde theim to his mercie. And findyng no place, where he by any meanes might assaulte it, builte faste by it an other more high and stronge then that, where he so painfully, and in suche sorte dispatchte it, that the ennimie by no meanes colde or lette or annoie

noie hym, ſo that his Forte in the ende or equall, or rather higher then the other, begaune his batterie, ſuche, and ſo cruell, that it neuer ceaſte daie nor night, vntill at laſt he had taken it. It is writen of him, that in all his aſſaultes, of any caſtell or citie, he vſually would hang out to be ſæn of the eninie, an Enſeigne white, for the ſpace of one full daie, whiche ſignified, (as was then to all men well knowen) that if thoſe with in, woulde in that daye yelde theim, he then woulde take theim to mercie, without any their loſſe of life or goods. The ſeconde daie hee did to bee hanged out an other all redde, lettyng theym thereby againe to vnderſtande, that if they then woulde yelde, he onelie then woulde execute Th'officers, Magiſtrates, maiſters of houſholdes, and gouernours, pardonyng, and forgeuyng all others whatſoeuer. The thirde daie he euer diſplaied, the thirde all blacke, ſignifyng therby, that he then hadde ſhutte vp his gates from all compaſſion and clemencie, in ſuch ſorte, that whoſoeuer were in that daie taken, or in anie other then folowyng, ſhoulde aſſuredly die for it, without any reſpecte, either of man, or woman, little or greate, the Citie to be ſackt, and burnt withall to aſhes: whence aſſuredly it can not be ſaide, but that he was verie cruell, though otherwiſe adorned, with many rare vertues. But it is to be ſuppoſed, that god ſtirred hym vppe an inſtrument, to chaſtice theſe princes, theſe proude, and wicked natiõs. For better proofe whereof Pope Pius, whiche liued in his tyme, or at leaſte, eight or tenne yeres after hym, reporteth of hym ſaiyng, that on a tyme beſeigyng a ſtrong and riche citie, which neither on the firſt, or ſecond would yelde to him, which only daies, were daies of mercie, as is aboue ſaide, on the third day neuerthèleſſe affiyng on hope vncertaine, to obtaine at his handes ſome mercie, and pardon, opened their gates, ſendyng forth in order towardes hym, all their wemen, and children in whites appareled, bearing eche in their handes a branche of Olyue,

A barbarus crueltie of Tamburlaine.

cryyng with haute voice, humbly requestynge, and demaundyng pardon, in maner so pitifull, and lamentable to beholde, that besides him none other was but woulde haue accepted their solemne submission. This Tamburlaine, notwithstandyng that beheld theim a farre of, in this ozder illuyng, so farre then exiled from all kinde of pitie, that he commaunded fozthwith, a certaine troope of hozsemen to ouer runne, to murther, and kill theym, not leauyng one a liue, of what condition soeuer, and after sackyng the Citie, rased it, euen vnto the verie foundations. A certaine Marchaunte of Genua was then in his campe, who had often recourse to him, who also vsed hym in causes familiarly, and who foz that this facte seemed verie bloodie, and barbarous, hardned hymselfe to demaunde hym the cause why he vsed theim so cruelly, considering thei yelded themselues, craving grace, & pardon: to whom he annswered in most furious wzath, and yze, his face redde and firie, his eyes all flamynge, with burnyng spearckles, as it were blasing out, on euerie side. Thou supposest me to be a man, but thou to muche abbusest me, foz none other am I, but the wzathe, and vengeaunce of God, and ruine of the wozlde: wherefoze aduise thée well, that thou neuer againe presume, to bee founde in any place in my sight, oz presence, if thou wilt that I chastice ther not, accozdyng to thy desert, and thy proude presumption. This Marchaunte with out mozs then sodenly retired, neither after that, was at any time seen in the campe of Tamburlaine. Those thinges this accomplished, this greate and mightie Personage hauyng conquired many countries, subdued and done to deathe fiuezie kinges and Princes, no where findyng any resistaunce in any parte of all Asia, retourned home againe into his countrie, charged with infinite heapes of Gold, and treasure, accõpanied also with the most honourable estates, of al the cũtries subdued by him, which brought with theim in like maner, the greatest parte also of

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their wealth and ſubſtaunce, where he did to be builte a moſte famous, & goodly citie, and to be inhabited of thoſe (as we foꝛe ſaied) that he bꝛought with hym, whiche altogether no leſſe honourable then riche, in verie ſhoꝛte tyme with the healpe of Tamburlaine, framed the moſt beautifull and moſte ſumptuous Citie in the woꝛlde, whiche by the multitude of the people, was alſo merueilouſly inlarged, abundaunt, and full of al kinde of riches. But in the ende this Tamburlaine, though he maintained his eſtate, in ſuche aucthoꝛitie and honour, yet as a man in the ende, he paieth, the debte due vnto nature, leauyng behinde hym twoo ſonnes, not ſuch as was the father, as afterwarde appeared by many plaine, and euident ſignes: foꝛ as well by their mutuall diſcoꝛde, eache malicing the other, as alſo by their inſufficiencie, with the lacke of age and experience, they were not able to keepe, and maintaine the Empire conquired by their father. Foꝛ the childꝛen of Baiaceth, whom they yet helde as pꝛiſoner, aduertiſed of this their diſcoꝛde, and diſſention, came into Aſia with valiaunt courage, and diligencie, by the aide of ſuche people as they founde willing to aſſiſte theim, recouerꝛyng their poſſeſſions, and territoꝛies foꝛe loſte, whiche, in maner ſemblable did they other Pꝛinces, whiche Tamburlaine befoꝛe had alſo ſubdued. So that this Empire in pꝛoſis of tyme ſo declined, that in our age there remaineth nowe no remembꝛaunce at all of hym, ne of his poſteritie oꝛ linage, in what reſpecte ſoeuer. Yow be it, true it is, that Baptiſta Ignatius, a diligent ſearcher of auncient antiquities, repoꝛteth that he leafte twoo ſonnes, Pꝛinces and Pꝛotectours of all the countries, ſubdued by hym, reachyng, and extendynge euen vnto the Riuer of Euphrates, as alſo their ſucceſſoꝛs after theim, euen vntill the tyme of kinge Vſancaſan againſte whom the Turke, Mahomet, waiged ſome tymes bataile. And the Heires of this Vſancaſam, as moſt men ſurmiſe, aduaunced theimſelues, to the ho-

nour, and name of the first Sophi, whēce now is deriued the empire of Sophi, whiche liueth this daie, as sworne ennimie to the Turke. Whiche how soeuer it be, it is to be supposed, that this historie of Tamburlaine, had it of anie been written, woulde haue been a matter worthie both of penne and paper: for that greate exploytes, no doubte were happily atchiued of hym: but as for me I neuer founde more, then I here presently haue writen, neither suppose I that any other thinge, is of anye other man writen, this onely excepted, where on all men accorde, that he neuer sawe the backe, or frounyng face of fortune, that he neuer was banquished, or put to slighte by any, that he neuer tooke matter in hande, that he brought not to the wished effect, and that his corage, and industrie neuer failed hym to bryng it to good ende. By meanes whereof we maie, for iuste cause compare hym with any other whatsoeuer, though renoumed in tymes past. This then that I here geue you, that al haue I borrowed of Baptista Fulgotius, Pope Pius, Platina vppon the life of Boniface the ninth, of Mathew Palmier, and of Cambinus a Florentine, writyng the historie, and exploytes of the Turkes.

Of many lakes, and fountaines, the waters of whiche haue sundrie, and straunge proprieties.

Chapt. 15.

IN the Chapiter, where we aboue, some thyng spake in generall, of the perfection of waters, we promised to intreate of the proprietie, or effecte, of certaine springes, or lakes, in perticuler: of which all, the first shall bee the riuer of Iudea, Asphaltida, whiche also was after called the immoueable, or deade sea. Of this water Plinie,

nie, Columella, and Diodorus Syculus, repoꝛte many thynges, bothe ſtraunge, and meruailous. Firſte, that there ingendereth, neither fiſhe, foule, oꝛ any other liuynge creature, and that nothyng hauyng life, maie there in be dꝛouned, ſo that if you thꝛowe into it, a man, oꝛ any other creature, he by no meanes ſhall periſhe there in, yea, though he be bounde in ſuche ſoꝛte, that he neither ſwimme, oꝛ moue. Theſe thinges are recited by Plinie: and Ariſtotle to giue ſome naturall reaſon foꝛ it, ſaieth, that the water of this riuer, is verie ſalte, groſſe, troubleſome, and thicke. Cornelius Tacitus addeth alſo this, an other pꝛopꝛietie, that it neuer moueth, oꝛ riſeth in any waues, foꝛ no winde, what ſo euer, oꝛ greate, oꝛ vehemente. Theſe foꝛeſaied auctҳours affirme, as alſo Solinus, that at one certaine tyme, there gathereth together in this lake, a ſtraunge kinde of frothe, oꝛ ſlime, whiche is ſo good, and ſo ſtrong a moꝛter, that hardly any waighte, oꝛ other foꝛce diſſolueth it. Diodorus Syculus termeth it Bitumen, and Aſfalta, ſo that it ſemeth to take his denomination, of this riuer Aſfaltida. Of other lakes we reade, that ingender the like ſlime, oꝛ moꝛter, as that, that adioigneth ſo nigh vnto Babilon, with the frothe of whiche, Semiramis did to be built thoſe famous walles of Babilon. Into this water of Iudea, deſcendeth the ſtoodde of Iordaine, whoſe water is moſte pure, and excellent: but enteryng into the other, loſeth his pꝛiſtinate vertue, by the onely impuritie, and imperfection of the other. It is wꝛitten, that Domician ſent thether of purpoſe, to be aſcertained of the truthe, concernyng this matter, and receiued foꝛ aunſwere, as is afoꝛe ſaied. Phanie remembereth vs of an other in Italie, called Auerna nigh vnto the ſea, oꝛ goulfe of Bayas: and this lake is of this pꝛopertie, oꝛ condition, that there paſſeth no birde, of what kinde ſo euer he be, ouer it, but immediatly he falleth doune dead into it. The Poete Lucretius, yeldeth this reaſō foꝛ it, ſaiyng: that by the meanes of the greate

Plinie in his 5. booke, and Ar. in the thirde of his Meteo.

number of trees, that on bothe sides inuiron it, and of parte by meanes of the continuall shadowe, there ascendeth suche a vapour, so grosse, and so infectious, that immediately it stifleth, or impoisoneth the birdes: and farther he addeth, that it of parte also procedeth, of certaine obnoxious, and sulfured mines there. Theophrastus, and Plinie, accorde bothe tegether, of a riuer in Iudea called Licos, as also of an other in Ethiopia, of like and semblable nature, hauyng the proprieties of oile, or the like matter, whiche put into a lampe, giue lighte, and burne incontinently. Pomponius Mela, and Solinus, writyng of Ethiopia, affirme, that there is a lake, or riuer, verie swete, pleasante, and cleare, in whiche not withstanding if any man washe hym self, he issueth thence againe all annointed, as if he came out of a bathe of oile. The semblable to this reporteth Vitruuius, saiyng: that there is a certaine floudde in Cilicia, as also nigh vnto Carthage, a well of the same propertie. Solinus, Theophrastus, and Isidorus affirme, that thei haue heard of twoo diuers welles, of the one, of whiche twoo, if a woman fertile, chaunce to drinke, she from that tyme euer after, shall liue sterill, and baron: and contrary wise, if a woman sterill, by happe, drinke of the other, she forthwith becometh fruitfull, and beareth children abundantly. Thei againe remember vs of an other in Arcadia, of whiche who so drinketh, stearueth immediatly. Aristotle in his questions naturall, speaketh of one in Thracia, of like, and semblable effecte, as also of an other, equall to it in Sarmatia. Herodotus hath, whiche Plinie, and Solinus confirme, that the riuer Hypenis, bothe great and wide, descendyng doune from Scithia, is a water right holesome, and sauourie, into the which, neuer the lesse, after the enteraunce of a little spring, or fountaine, it wareth so bitter, and so vnsauerie, onely by the saltnesse, or vnpleasante taste of that welle, that it is vnpossible for any man, in any wise to drinke of it. The saied authours a-

gaine

gaine, as alſo Iſidorus remember vs, of two other fountaines, or ſpringes in Boecia, of whiche the one beyng drounke, vtterly taketh from vs our memorie, the other preſerueth it, cauſyng theſe that there of drinke at any tyme, freſhely to call to minde againe, what thei before had, or loſte, or forgotten. Of twoo others alſo, the one mouyng, and prouokyng menne to venerie, the other druonke cooleth, and mortifieth their affections. In Sicilia there is a fountaine, whiche the inhabitauntes call Aretuza, of which (beſides the multitude of fiſhe therin, as alſo that it was an offēce, to take, or to eate of theim) a ſtraunge, and thyng incredible, is crediblie reported, whiche is, that within this water, many notable thynges haue been founde, whiche in tymes long before, had been throwne, into the riuer Alfea, whiche is in Achaia, a conntrie of Grece: by meanes whereof thei maintain, and affirme, that the water of this riuer, paſſeth thorowe the entrailes of the yearth, ſpringyng, and riſyng againe in the aboue ſaied fountaine, paſſyng vnder the ſea, betwixte Sicilia, and Achaia. The authours that report it, are of ſuche credite, and learnyng, that thei eaſily maie harden an other man, to write it againe after them. Seneca affirmeth it, Plinie, and Ponponius Mela, Strabo, and Seruius commentyng on the tenth Eglogue of Virgil. Solinus, and Iſidorus haue this of an other foūtaine, in to whiche, who ſo putteth his hande (for the affirmation, or negation of any thyng) takyng a corporall othe, if he there proteſte any thyng, againſte the truth, or veritie, his iyes incontinently will drie vp, and ware blinde. Plinie recorded the verie ſemblable, alſo of an other riuer, whiche brunte of the hande of a periured wretche, whiche reportyng an vntruthe, ſwore by the ſaied water, thruſtyng his hande into it. Philoſtratus in his ſeconde booke, of the life of Apollo, ſaieth that there was a certain riuer, in whiche, who ſo waſhte his handes, and feete, beyng in deede a wilfull, and reatch-

Sen. in the. 3. booke of his naturall queſtions.
Pom. M. in his ſeconde booke
Strabo in the. 6

lesse periurer, was incontinently couered, with a foule, and lothsome leprosie. Diodorus Siculus hath the like also of an other. But if these thynges to any manne, seme lesse worthie of credite, knowe he, that Isidorus a man vertuous, and learned, in the reporte of theim, hath followed in moste places, the authours aboue remembred and writeth also of many others, as of the welle of Iacob in Idumea, whiche fower tymes in the yere, chaungeth his colour, and from three monethes, to three, waxeth thicke, and troublesome, it now is blacke, now red, now greene, and at laste retourneth to his naturall colour againe. Of a riuer also that runneth through the countrie, of the Troglotides, whiche three tymes in the daie, and night, chaungeth his taste, or sauour, to weete, from swæte to bitter, and from bitter to swæte againe. Of an other water also in Iudea, whiche continually in the Saboth daie, is founde to be drie, whiche Plinie assureth vs, writyng also of an other fountaine, emong the Garamantes, whiche in the daie, is euermore so swæte, and colde, that it is impossible for any manne to drinke of it, and contrary in the night, is againe so warme, that it burneth his hande, that presumeth to touche it, and hath to name, the fountaine, or welle of the Sunne. Of this fountaine haue writen, as of a thing moste certain, Arrianus, Diodorus, Siculus, Quintus Curtius in his historie of Alexander, Solinus, and the Poete Lucretius, who there of hath giuen a Philosophicall, and naturall reason. Besides these, like straunge is the nature of the welle Eleusina, whose water is verie freshe, cleare, and standyng, how be it, if any man plaie on an instrument, swæte, and musicall, by it, so nigh I meane, that the water maie be supposed to heare it, it forthwith beginneth in suche sorte to swell, that it ouerfloweth bothe banke, and border, as though it had some pleasure, or secrete likyng in musike: this reporteth Aristotle in his meruailes of nature, Solinus also, and the old Poete Ennius. Vi-

A people in Africa whiche dwell in caues and eate the flesshe of Serpentes.

Lucretius in his sixt booke.

truuius

trunius writeth of the riuer Chimera, whose water in taste is verie delectable, and pleasaunte, but partyng into twoo troughes, or twoo sundrie chanels, the one continueth swæte still, the other bitter, and vnsauerie, how bee it, it maie bee supposed, that he borroweth this alred qualitie, of the soile, or ground onely, through which he passeth, and so that alteration is lesse to be meruailed at: as also it maie bee thought, that these diuers propreties, of these, other waters also, should not so muche amase, and trouble vs, if wee knewe the occasions, and causes, of their effectes. The same ones againe, make yet farther mention, of an other streame, hauyng to name Silar, whiche, what so euer is caste into it, conuerteth it straight into a stone, or stonie substaunce. In Ilirica there is a welle, whose water is bothe swæte, and pleasaunt, but burneth what so euer is throwne into it, in sort, as if it were a perfecte fire. There is in Epirus an other fountaine, into whiche if ye putte a Torche lighted, it extinguisheth, but if you putte hym in not lighted, he taketh fire thence, and burneth: from noone euer more he ebbeth, as it were, and in the ende wareth drie, but the night growyng on, he growes againe with suche spede, that at midnight, he is full, and beginneth to ouer run his banckes, or limites. An other fountaine is there also in Persia, of whiche, who so drinketh, loseth incontinently his teeth. There are in Arcadia certaine springes, whiche distill, and droppe out of the sides of sunderie mountaines, whose waters al, are so excessiue cold, that there is no kinde of vessell, be it of golde, siluer, or any other mettall, that is able in any wise, to holde, and kepe theim, but breake them all, with extremitie of coldnes, onely the horne of an asse his foote excepted, whiche cõtaineth, and kæpeth theim, as if it were any other, common kinde of water. Wee would hardly credite in this place, that there are certaine riuers, bothe greate, and wide, that sodainly passe doune, entering into the boiles

of the yearth, whiche afterwarde brake out againe, in places farre of, and farre distante from thence, if wee had not experience hereof, and suche as maie not bee denied, for example of some, Vadiana in Spaine, Tigris in Armenia, whiche springeth in Mesopotamia, Licus in Asia. There are certaine springes also, of freshe water, whiche passyng into the sea, runne wholie vpon the sea, without any commixtion in any sorte with it: of whiche there is one, betwixte Sicilia, and the Isle Enaria, adioygnyng vnto Naples. In Egipte, it is euidente, that it raineth not at all, but that Nilus ouerflowyng the countrie moisteneth it naturally, whence it giueth her fruite, of all sortes aboundantly. Twoo riuers are there also in Boecia, in the one of whiche, all shepe that are watered, beare onely blacke wolle, and besides that none other, the other contrary, cause theim that drinke thereof, to beare white wolle onely. In Arabia, there is a welle, at whiche (as before) what sheepe so euer water theim, beare there wolle, not as the others, white, or blacke, but redde all. Of all these waters, hauyng suche straūge proprieties, Aristotle disputeth at fulle, and copiously. The riuer Lincestis maketh hym drunke, as sone as any wine, that drinketh of hym. In the Isle of Cea, as recorded Plinie, there was a fountaine, of whiche, who so dranke ones, became forthwith stupide, and insensible, of no more feleyng, or witte, then an Asse. In Thrace there is an other lake, of whom, who so drinketh, or swimmeth in hym, sterueth without more, neuer to be recouered. There is also in Pontus a riuer, in whiche are founde certaine stones, that will burne, whiche also then take on fire, when the winde is euer more greatest, and by how muche the more, thei be couered in the water, so muche the better, and soner burne thei. Besides these, diuers haue written, of diuers other kindes of waters, as of some that heale certaine griefes, or maladies, of whiche sorte there is one founde in Italie, called

Zize

Zize, whiche remedieth, or ſaueth all hurtes, what ſo euer in the eye: an other in Achaia, of whiche if a woman with childe drinke, ſhe ſhall be aſſured, of good, and ſpeedie deliueraunce. Others alſo there are, that remedie many other infirmities, as the ſtone, the leproſie, the feuers both tertian, and quartain, of which Theophraſtus Plinie, & Vitruuius remẽber vs. In Meſopotamia alſo is founde an other riuer, whoſe water, if you ſmell to it, is bothe pleaſaunte, and odoriferous. Baptiſta Fulgotius, in his recollection writeth, that there is alſo, a welle in Englande, into whiche, if you throwe any kinde of wood it will within the ſpace of one yere, bee conuerted into a ſtone. He alſo faithfully confirmeth that, whiche Albertus ſurnamed the greate, in perſone experimented, in a certaine well, in high Almaigne: and Albertus writeth, that he puttyng his hande into the water, hauyng in it a bough, that part that was vnder the water, chaũged into a ſtone, the other parte, as before, continuyng that it was. The ſaied Fulgotius, reporteth yet, an other matter as ſtraunge, of a welle alſo, about whiche if happely you walke, not vtteryng any worde, or voice, at all, the water then continueth, as before, ſtill, and cleare, but if you ſpeake any thyng, be it neuer ſo ſofte, or little, it then beginneth to rage, and to trouble, as to behold it, were verie ſtraunge, and meruailous: he notwithſtandyng, reporteth to haue experimented it in perſone, who while he attentiuely behelde it with ſilence, found it as is aboue ſaid, bothe quiete, and cleare, but when he ones ſpake, it then began to trouble, as if one, within of purpoſe, with ſome inſtrument had laboured it. In Fraũce alſo is an other, equall in coldnes with any of the aboue remembred, and yet often tymes flames of fire, haue been ſeen to iſſue out of it. Plinie writeth, that moſte men are ſtrupulous in theſe matters, and make conſcience to credite them: how be it aſſuredly, the ſecretes of nature, are in maner inſcrutable, though in deede, more

euidently ſæn, in this elemente of water, then in any o-ther thyng. And farther, in the woꝛlde ſo many thynges are, ſo ſtraunge, and ſo meruailous, that we iuſtly maie repute no thyng (though leſſe common) therefoꝛe impoſ-ſible: eſpecially theſe that are certified vs, of menne, of ſuche credite, as are all thoſe, whom we here haue alled-ged. Beſides this, we are truely certified, euen by thoſe that haue ſæn it, liuyng yet in our tyme, that in one of the Ilſes of Canaria, called Ferra, beyng an Ilſe populus, and verie well inhabited, in a certaine place verie nigh the middle, thei haue none other water, then that which diſtilleth, as is well knowne, moſte aboundantly, out of the leaues, oꝛ bꝛaunches of a certaine træ, at the foote of whiche tree, neither any thyng nigh it, is there to bee founde any ſpꝛyng, oꝛ other water, neuer the leſſe this tree continueth alwaies ſo moiſte, that bothe from his bꝛaunches, leaues, and boughes, it euer diſtilleth in ſuche quantitie, and aboundance, that bothe nighte, and daie, thei ſette there, to ſerue all their neceſſities, whiche hardly we ſhould haue credited, had wee onely founde it wꝛitten. Wherefoꝛe, let it not ſeme ſtraunge, oꝛ incre-dible to any, that whiche, wee haue here tofoꝛe recited: foꝛ this elemente of water is very puiſſaunte, and mer-uailous, whoſe foꝛce, and hidden qualities, are not to all men, ſo familiar, and well knowen. As concernyng the ſea alſo, it is repoꝛted to bee in Winter, moꝛe warme then in the Sommer, as againe moꝛe ſalte in Autumne then in other tymes any. Moſte true it is alſo, that in ſome partes of the ſea, to wete, in thoſe that bee farreſt of, from the lande, no ſnowe falleth, at any tyme, what ſo euer. Of all theſe thynges, ſundꝛie haue giuen ſundꝛie good reaſons, of whiche, the greater parte, attribute it, to th'onely pꝛopꝛietie, oꝛ qualitie of the ſoile, mines, ſto-nes, trees, and mettalles, where fountaines haue their ſpꝛynges, where riuers, and lakes runne. Foꝛ better pꝛoſe whereof, that it ſo is in dæde, by daiely experience

we well are inſtructed, that vines, and other fruictes, of one, and the ſame kinde, are moze better, and moze ſauery in one ſoile, then in another, foz that ſome are ſwete ſome ſharpe and ſolver, ſome good and pzofitable, others againe infectious, and noiſome. The aire alſo it ſelf, then cozrupteth, and is peſtilente, when it paſſeth ouer any countrie, leſſe holſome, oz impoiſoned. What meruaile then is it, if the water that waſheth, and penetrateth the yearth, ſtones, mettalles, hearbes, rootes and træs, with infinite ſuche, and others the ſemblable, receiue holſome, oz leſſe holſome pzopzieties, oz natures, be thei neuer ſo ſtraunge, ſo rare, oz incredible, eſpecially aided alſo by ſome influences, of the ſtarres, and Planettes.

Of diuers ſtraunge thinges, whiche happened at the birth and death of our ſauiour Chriſte, recited by ſundrie famous, and learned hiſtorians, beſides theſe that are recorded by the Euangeliſtes in the ſcriptures. Chap. 16.

ALthough theſe thynges, wzitten by the Euangeliſtes, whiche happened at the birth, and death of our ſauiour, ſtraũge in dæde, and very miraculous are of all others moſte certaine, and wozthy of credite: yet it ſemeth to me no thyng, oz very little from the purpoſe, if we remember here ſome other thynges, perhaps not leſſe meruailous, fine, and conſidzed of, euen of thoſe that haue wzitten them. Paulus Oroſius, and Eutropius wzityng of Octauian, with whom alſo accozdeth Euſebius, ſaiyng: that at the birthe of our ſauiour Chziſte, into this wozlde, there happened to bzeake vp, euen at that inſtante, a certaine ſpzyng that ranne with oile, by the ſpace of one daie, in an Inne, oz common Tauerne, in the citæ of Rome. And it ſeemeth that this ſpzyng, no thyng els ſignified, but the commyng of Chziſt, to wete, of the annointed, by whom, and in whom, all chziſtians are.

are. The publike Inne, into whiche all men indifferently, and without respecte are receiued, and lodged, signifieth our true mother, the holy and true Churche, the greate Inne, or common lodgyng, for all faithfull Christians: out of whiche should passe, and procede incessantly, all maner of people vertuous, and louyng God. Eutropius to this also adioigneth, that as well in sundrie places aboute Rome, as in Rome it self, euen in the full, plaine, and cleare daie, was seen a circle, whiche perfectly compassed the Sunne rounde about, no lesse bright, or cleare, then the Sunne it self, giuing also as muche light or rather more then it. Paulus Orosius in like sorte reporteth, that euen at the same tyme, the Senate, and people of Rome to gether, offered to Octauian Augustus, the title of chief prince, or soueraigne lorde, and segnior whiche he refused in any wise to accept, prognosticating (lesse thinkyng there on) that an other more greater, and more puissante then he was borne, to whom onely, and alone, this title appertained. Commestor in his historie semblablie affirmeth, that the Temple, dedicated by the Romaines, to the goddesse Peace, then felle, and sundred on euery side, or quarter: and farther saith, that at the first erection of this temple, the inhabitantes consulted with the Oracle of Apollo, to knowe how long it should continue, and stande, whiche aunswered, vntill a virgine should beare a childe: whiche thei esteemed to bee a thyng impossible, and that therefore, their Churche shoulde stande eternally: how bee it, at the deliuerie of the virgine, the mother of our redemer, and prince of heauen, it fell doune, and seuered, eche parte from other. Whence also Lucas of Tuy, in the Chronicles of Spain writeth, that he some tymes founde in the auncient Annaleis, or recordes of that countrie (hauyng by conference and computation founde out the tyme) that in the very same night, that our Sauiour was borne, there appered in Spaine precisely at midnight, a certaine cloude

that

that in ſuche ſorte gaue light to the countrie, as if it had then been, the middle of the daie, or noone tide. I alſo remember that S. Hierome reporteth, that at the ſame tyme, when the virgine fled into Egipte, with her ſonne all the Idolles, and Images of their goddes there, felle doune, and defaſte them ſelues, vpon their aultars, and other places, and that the Oracles, that theſe goddes, or better to ſaie, theſe deuilles, to deceiue the people, gaue forthe then at tymes, then ceaſte, neuer after giuyng them any aunſwere, what ſo euer. This miracle alleaged in this ſorte by ſainct Hierome, ſemeth alſo to be approued by that famous, and moſte excellente, though a Panime, Plutarche, who without any credite that he gaue to theſe thynges, as alſo that he knewe not, or how or why they chaunſed, hath written neuer the leſſe, a perticuler treatiſe of the defect, or ende of theſe Oracles: for euen then in his tyme, whiche was ſhortly after the paſſion of Chriſte, men perceiued that theſe Oracles began to fainte, and faile: neither allegaeth he, for it in his treatiſe, any other reaſon, but that there ſhould be dead, as he ſuppoſed, ſome ſpirites, whiche he ſpake, as a man voide, or leſſe ſkilled in the faithe, for that he vnderſtode not, that the deuilles, or ſpirites, were immortall. Notwithſtandyng, ſtraunge is it, and worthie of conſideration, to ſée how euidently the deuill ſhewed hym ſelf, to bée conquered, and ſubdued, and that after the death of our ſauiour, he ſo remained diſcomforted, that he neuer again was able, to frame in any ſuche ſort, an aunſwer: and that the Gentiles alſo, not able, in déede to yelde any cauſe, or reaſon why, had ſome feelyng of this default, and surceaſſyng from his function. By meane whereof Plutarche tooke on hym to write this treatiſe, in which emong others, in effecte he hath theſe wordes (of which Euſebius maketh mention, writyng to Theodorus, as of a moſte notable, and meruailous matter) I remember that I haue heard ſaie, ſaieth he, of Emilian the oratour,

a man prudente and wise, and well knowen to many of you, that his father, on a tyme commyng, by the sea towardes Italie, and passyng on a night, by a certaine Isle called Paraxis, euen when all in the Shippe were then still, and quiete, thei heard a greate, and dreadfull voice, whiche from the Isle called to them, Ataman, Ataman, (suche was the pilotes name of the shippe, an Egiptian borne) & although this voice were ones, and againe vnderstode by Ataman, yet was he not so hardie, to frame to it an annswere, vntill the third time, whē he said who is there? what is it that calleth me? what wouldest thou haue? To whō this voice again, more louder thē before, saied: Ataman, my will is, that when thou passest by the goulfe, which hath to name Laguna, that thou there remember to crie out, and certifie the said goulfe, that the greate God Pan is deade. Whiche vnderstoode, all those that were in the shippe, feared, counsailyng the saied pilote, to leaue vndooen his charge, neither any thyng to arreste, or staie at the goulfe, especially if the winde would serue them to passe further: but approchyng nigh the place, of whiche this voice, admonished hym, the ship arrested, and the sea warte calme, not hauyng winde to passe presently any farther: by meanes whereof, thei generally concluded, that Ataman should there dooe his legation, or imbacie, whiche the better to doe, he mounteth vp into the poupe, or hinder parte of the ship, where he crieth as loude, as he could possible, saiyng: I will that ye knowe, that the greate God Pan is deade: whiche woorde, as sone as he ones had vttered: thei heard incontinently, suche terrible lamentations, and cries, houling and complainyng, aboue that maie be saied: in suche sort that the sea it self resounded these complaintes, whiche continued moste dolorous, and lamētable a great while: by meanes whereof the Mariners, though meruailously afraied, hauyng the winde good againe, followed their course, & arriuyng at Rome, made rehearsal of this their aduenture.

Laguna.

aduenture. Whereof the Emperour Tiberius aduertiſed, and deſirous to be certified of the truthe, and none other, founde to conclude, as is aboue rehearſed. Whence it is euident, that the deuilles euery where ſorowed the natiuitie of our Sauiour, and redemer Chriſte, for that he was onely their ruine, and deſtruction. For by iuſte, and true ſupputation of tyme, we finde that this happened, at the tyme of his Paſſion, or perhaps, ſome thyng before, then I meane, whe he baniſhed, and exiled them, out of the worlde. It is to be preſuppoſed, that this great God Pan (accordyng to the immitation of Pan, the God of Shepherdes) whiche thei ſaied was deade, was ſome capitaine, and maiſter deuill, whiche at that tyme loſte his Empire, as did alſo the others. Beſides all theſe Ioſephus writeth, that at the ſame tyme was heard in the temple of Hieruſalem, a voice (though in deede ther was no liuyng creature with in) whiche lamentably cried, and ſaied thus, let vs goe hence, and leaue this countrie in haſte, as who would ſaie, thei truely knewe, that the tyme of their paine, and perſecution was at hande, and that it drewe on faſte, euen by the death of hym, that gaue life vnto others. In the Goſpell of the Nazarites it is reade, that in the daie of his Paſſion, that ſumptuous gate of their Temple, whiche thei neuer lefte for any coſte, to adorne, and beautifie, fell doune to the grounde, and was vtterly defaced. Conſider now in that daie, what ſtraunge, and meruailous thynges happened, though the Euangeliſtes haue paſte theim, as thynges leſſe worthie memorie. The eclipce alſo of the Sunne, whiche continued thre houers, the full ſpace in deede, that Chriſt was on the croſſe, was not naturall, as are the others, whiche by th'onely coniunction of the Sunne and Moone chaunce vs, but was miraculous, and contrary to the courſe, and order of nature. Suche therefore as leſſe knowe how the Sunne is eclipſed, muſt vnderſtande, that it onely happeneth, by coniunction of the a-

boue saied bodies, the Moone passyng, or goyng betwirt the Sunne, and the yearth: neuer the lesse, this eclipse happened, in th'opposition of these planettes, the Mone then full, an hundred and eightie degrees, distant frō the Sūne, in the vnder hemisphere, then at the citie of Hierusalem: for proofe whereof, besides the testimonies of infinite good writers, the scriptures them selues, record it manifestly: for certain it is, that the lambe was neuer Sacrificed, but in the .xiiij. of the Moone, whiche Lambe was eaten by Christ, and his disciples, but one daie onely before his death, as is commaunded in the .xy. of Exodus, in Leuiticus also the .xxiij. And the nexte daie followyng, whiche was the daie of vnleauened bread, Christ the Lambe vnspotted, was vnkindly crucified, the Mon then of necessitie in her full, and opposite to the Sunne, whiche then could no more eclipse the Sunne, then any other Planete. It then was to conclude miraculous, and contrary to the order of nature, doen onely by the omnipotente, and sole power of GOD, whiche depriued the Sunne of light, for that thre howers space. By occasion whereof, that worthie personage Denis Areopagita, beyng at ỳ time presente at Athens, and beholding in this sorte, the Sunne to be obscured, and knowyng on the other side, as a learned Astrologian, that this eclipse was contrary to the order of nature, saied openly with a loude voice, to bee heard of all menne: either the frame of the worlde shall bee dissolued, either the God of nature presently suffereth. For whiche cause, as one reporteth, the sages of Athens straungely disturbed, did to bee builte incontinently, an aulter, to the God vnknowen, whether afterward saincte Paule arriuyng, learned theim, who was that God vnknowne, and that he was Jesus Christ, God and man, our redemer, whiche then, and at that tyme, suffered for our saluation: by meanes whereof, he conuerted, greate numbers to the faithe. Some neuer the lesse haue doubted, whether this defecte were

generall,

generall, and vniuersall throughout the worlde, grounding here on, though the Euangelist saieth, that it was synne vpon the whole face of the yearth, that, that was onely, but a phrace, or maner of speache, as muche to saie as in all the countrie there about, of whiche opinion was that learned doctour Origen: but what? We see that in Grece, yea, in Athens it self, this defecte of the Sunne was perceiued of all men, whiche leadeth me to suppose, that it was generall, to bee sæn, and considered through out our whole hemisphere, in what place, or where so euer the Sunne that tyme appered. Whiche I therefore saie, for that in all the other hemisphere, where it then was night, no man could see any thyng, no shewe then of the Sunne at all there, for at one tyme he onely lighteth the halfe worlde, the other he obscureth with his owne proper shadowe. How bee it, the Moone then beyng in her fulle, not hauyng any other lighte, then that, whiche she taketh or borroweth of the Sunne, and yet then beyng in the hemisphere, whiche is vnder vs, became also to bee vehemently eclipsed, and darkened, by th'onely want of the light, and shewe of the Sunne. By which meanes, an vniuersall shadow, couered the whole yearth, the Moone, and starres, not able to giue other light, then that whiche thē selues receiue of the Sunne.

Of many places alleaged by sundrie good authors, making mention of Christe, and of his life. Chap. 17.



Ftsones haue I harde the question demaunded, of manie a curious, and learned Clarke, whence it was, or whence it proceaded, that the Gentiles, and Paynimes, so sildome remembred anie thing of our saiour Christe in all their writinges, of his life, and miracles

so manie in number, published and made common to the worlde by his disciples, for as muche as the saide Painimes and Gentiles haue well remembred sundrie other things, which were doen, and chaunsed euen in the same tyme, in many respectes of lesse waight or importance. Where vnto I aunswere, that it lesse true were to affirme, that these auncient historians haue here of written nothing, for in infinite places haue thei discoursed of these thinges, of whiche some fewe notes I haue briefly here gathered, for their onely contentation, that neuer were acquainted with these foresaid historiographers. In the seconde place also we muste consider, that the faithe and lawe of grace geuen vs by Christe, begun by himself first, and by his disciples, published, and receaued of certaine that determined to liue and die therin: other some rebellious, and obstinate, so deepe drowned in sinne, that they made no scruple to refuse it, but to the vttereste of their might pursued, and persecuted it. Besides these the thirde sorte were neuters, that healde the meane, to whom, though this religion seemed iuste and vertuous, yet as well for feare of persecution, and tyrannie, as also for some other worldely considerations, this vertuous profession was also of theim neglected. The worlde then standyng this in three opinions deuided, those that professed Christe did thinges straunge and miraculous, of whom many beare true, and assured witnes, of whiche number are Dionysius Areopagita, Tertulian, Lactantius Firmianus, Eusebius, Paulus Orosius, with many others, which long were here to recounte, or remember. These others accursed that persecuted this Churche, as a thing straunge, abhorring from their lawe indeuoured what in theim was, vtterly to abandō it, couering christ his miracles, his life, & his doctrine, for whiche cause thei refused to write of him at all, or at leaste they that in any sorte, wrote any thinge of hym, did it to the intente to staine and obscure his glory, of which predicament were

these

theſe predeſtinate to damnation, Porphyrius, Iulianus, Vincentius, Celſus, Africanus, Lucianus, with others many, the members of Sathan: againſt whom moſt learnedly hath written S. Ciprian, Origen, Auguſtine, and others. The others that for feare, or for conſideration of gaine, haue lefte to loue Chriſte, to learne, and knowe his Goſpel, for the ſame cauſes haue alſo, in their kookes leafte to remember of hym: or if at leaſte any of theim, haue anie thinge ſpoken of hym, the ſame hath been freaghted with ſkoffes, and lies, paſſing hym ouer, in as fewe as was poſſible. Yet neuertheleſſe, euen as he, that woulde couer a veritie, vnder the ſhadowe of diſguiſed treatcheries, it eftſones falleth out, by the preuie propꝛietie, and ſecret nature of the veritie, that he that faineſt woulde couer it, ſo euill fauouredly diſguiſeth, and fardleth the matter, that in the ende it ill ſauoureth, the truth, mawgre his beарde, breakyng out moſte plaine and euident. Euen ſo hath it happened, to both theſe ſortes, of theſe afore remembred people: whiche although thei toiled to diſcredite, and to ſtaine with ignominie, the miracles wrought by our ſauiour, and his profeſſed doctrine, yet came it ſo to paſſe, that as often tymes as thei, therof wrote any thing, ſome thing thei vttered, in ſuche ſorte as was euident, both their diſpitefull malice, and puritie of that doctrine. Here colde I remember manie thinges, writen by the Sybilles, but for as much as that, ỹ thei wrote, proceeded not of theimſelues, but from that ſpirite of prophicie, whiche God had lente or graunted theim, though they were in deede nothyng better then infidels, I will leaue of theim to ſpeake any thinge, haſtyng to thothers. Our firſt then and moſt euident teſtimonie, though alſo with the ſame not leaſte common, is, and ſhalbe of the moſt and greateſt ennimies of chriſtianitie, among others of Ioſephus a Iewe both by conſanguinitie, and nation, as by his life alſo, and profeſſion: his wordes are theſe: In this time liued Ieſus a wiſe and learned

Ioſephus in the ſeconde booke of his antiquities.

learned man if it be lakull to terme hym a man, for that assuredly he did thinges straunge, and mearuailous, a maister and teacher of those that loued him, and sought the truth, he ioygned vnto him greate nũbers, as wel of Iewes, as Gentiles, this man was christ. And although he afterwardes were accused by men of greate authoritie, fautors I meane, and fauourars of our religion, don to death also, and by the same crucified, he notwithstanding was neuer yet forsaken of those that before, hadde willingly followed hym, wherfore the thirde daie again after his death, he appeared to theim aliue, according as the Prophetes by diuine inspiration had before spoken and prophicied of hym. And euen in this our time, the doctrine, and name of Christians dwelleth yet, and euer shal doe vnto the ende in the worlde. These then are the wordes of Iosephus, whiche wrote of the ruine, and destruction of Hierusalem, a witnes presente in person, at that subuersion, whiche chaunsed full fortie yeres after the passion of our redemour. Pilate in like sorte whiche gaue sentence of death against him, witnesseth in maner semblable of his meruailous miracles, of whiche by hys letters he certified the Emperour Tyberius, by meanes wherof he consulted with the Senate, to know whether they would admitte Iesus Christe, to be reuerenced, and adored for God, and althongh they woulde, in no wise there vnto accorde, yet Tyberius of hymself streatly inhibited, that no man shoulde be so hardie, to touche, or greue a Christian. As concernyng the yearthquake, and darknyng of the Sunne, continuyng the full tyme that Christ was on the Crosse, we haue also good testimonies and assured of Ethnikes. Flegon a græke historiogripher, borne in Asia, of whom Swydas especially remembreth, reporteth for a thing almost incredible, that in the forth yere, of the two hundred and tenth Olympiade, whiche by iust accompte was in the eightinth yere of the raigne of Tyberius, at whiche tyme our sauiour suffered, there

was

was a greate Eclipſe of the Sunne, ſuche as earſte had neuer been ſæn, or written of, continuyng from the ſirt hower, euen vnto the ninth, and farther during the time of this defect of the Sunne, ſuch and ſo inſpeakable, were the yearthequakes in Aſia, and Bithinia, that infinite houſes fell doune to the grounde. It appeareth farther, that beſides this Flegon that in the ſame time liued, Plinio alſo felte it, and diſcourſed on the ſaide matter, for ſaieth he in the tyme of Themprour Tyberius, greater yearth quakes were then ſeen, then euer had been before, by meanes of whiche were ſubuerted twelue famous cities in Aſia, with infinite and innumerable other houſes, and buildynges: in ſuche ſort that the hiſtoriographers Gentiles, though leſſe wætyng the cauſe, lefte not yet to write the miracles of Chriſt. The other miracle of the veale of the Temple that ſundred, Ioſephus in like ſorte recordeth it faithefully. The cruell murther dooen by Herode, vppon the harmeleſſe innocentes, is writen, of on other Jewe, whiche hight Phylon, an hiſtorian of greate authoritie, in his abridgemēt of tyme, where he thus muche reporteth, that Herode did to bee murthered certaine yong infantes, and with them alſo his owne naturall ſonne, for that he heard ſay that Chriſt, the king promiſed to the Jewes, was borne and this man liued in the tyme of Herode the Tetrarche, as him ſelfe writeth. This hiſtory of the innocentes, is of Macrobius alſo, more fully remembred, a man excellentlie learned and of greate antiquitie, who in reherſall of certaine pleaſant, and merie conceites of the Emperour Octauian (aboute the tyme of the birth, or natiuitie of our ſauiour) whiche ſaied, beyng aduertiſed of the cruyltie of Herode, as well towardes hys owne ſonne, as alſo the others, that he rather would be a Hogge in the houſe of Herode, then his ſonne, whiche he ſaied for that the Jewes did neuer eate ani ſwines fleſhe, whiche prætie ieſte is repeted by Dion in the life of the ſaide Empe-

rour, so that in fine there were many miracles, written as wel by Iewes, as by Gentiles lesse supposing to haue witnessed them, to haue bern doen by Christe, besides infinite the others reported by Christians. What farther shall I write of the auncient Emperours, and what thei thought of our faith, as what discourtisies they also practised, against the true professors of Christ, and his truthe? The first good Bishoppe or seruaunt of Christ S. Peter, S. Paule also a faithfull minister, were doen to death at the commaundement of the Emperour Nero, thirtie sixeres after the death of our redemour, at whiche tyme was the greate persecution of the Churche, of whiche the Gentiles left not to make mentiõ, as among others many, these twoo especially, Cornelius Tacitus, and Suetonius Tranquillus, whiche liued at that tyme, both he famous, and honourable. Suetonius in the life of Nero, speking of certaine his owne ordinaunces, saieth that hee tormented, and afflicted with sundry and grieuous puishmentes, a certaine kinde of people whiche called themselues Christians, folloyng a newe faith or religon. And Cornelius T. writyng of the saied Nero, affirmeth, that he chastised, and pursued with terrible tormentes, a sort of people, named commonly Christians, the author of whiche name saieth he, was Christ of Hierusalem, the verie same, whiche Pilate gouernour of Iudea, did openly to be crucified, by whose death his doctrine grewe more and more, and increased. But consider wee also what some other Gentiles haue written, of honour, and authoritie like vnto the others. Plinie the yonger, in one of his Epistles, demaũdeth of the Emperour Traian whose Liuetenãt he was in Asia, how he would that he should punishe the Christians, that were accused, and brought before hym: and the better to informe his Lorde of what soeuer he founde against them, he among other thinges many reporteth, that these Christians rise ordinarilie, at certaine houres of the night, assembling, and meetyng

together

togeather, singyng Hymmes, and Songes of praise vnto Iesus Christe, whom they honoured for their God and Messias, and besides this meetyng in congregations togeather, they made also vowes not to doe annoie, or domage to anie, not robbyng or takyng from any manne what so euer, that they would not committe adulterie, that thei neuer woulde false their faith, or promis, not to denie, what soeuer had been lent theim, or committed to their keepyng. And farther the saide Plinie writeth, that they alwaies did feede, or eate together, not holding or possessyng any thyng, as proper or priuate. By these are well knowen, what were euen then, the exercises of the christians, as also for what cause the worlde pursued theim. Those thinges were recorded thus by an idolatrous infidell, sixtie yeres fullie after the Passion of our Lorde and sauiour. Unto whiche letters the Emperour aunswered, for as muche as thei were accused of no kind of riote, or wrong, he should in no wise afflict, or chastice theim, ne yet make any inquisition, what so euer againste theim: notwithstandyng, when they shoulde yet be accused before hym, that he then did his paine, to withdrawe theim from that Religion: but if they in no wise would forgo, or leaue it, that he should not for all that, do theim any kinde of violence. Howbeit, true it is, that this saied Emperour Traian, before this as an infidell, and deceaued by the guile, and fraude of the accusers, punished both, and persecuted, the poore harmlis christians. After succided in th'empire his Nephew Adrian, of whō Aelius Lampridius, an historiographer, voide of faithe, and idolatrus, writeth that he began first to honour the christians, permitting theim to liue after their lore, and order, and that hym selfe also, with the people reuerensed Christ, building, and grauntyng theim Temples, for their behoofe, but afterwardes alteryng his good minde and zeale towardes theim, began cruelly again, and odiously to persecute theim, abused by the maisters of his

false cerimonies, as by the Bishops also of his false gods, perswadyng with hym, that if he any waie fauoured the Christians, that all the worlde woulde shortly be conuerted to that lawe, whence a generall ruine would followe to their gods and religion, all whiche is reported by Petrus Crinitus. It is written in the life of Saturninus, that from Seuerinus the Consull, a letter was writen to thesaid Adrian the emperor, wherin he certified him, that in Egipt were sundrie christiãs, among which some called theimselues Bishops, of which all, no one was found at any tyme idle, but busied still euerie one aboute some exercise, or other, and that there was none, no not the blinde, nor the goutie, but take some kinde of paine, and liued by their labour, which all honoured one onely god, whiche also was honoured for God of the Iewes. Wee reade also in the histories of that tyme, that this Emperour, this beginnyng, to abuse the Christians, by the instigation, as is said, of his high priestes, and bishops, there was a certaine his Ambassadour Serenus Eramyus, an Ethnike borne, as also was he, that wrote to hym, aduertising hym that it was no little crueltie, to condescende in suche sorte, to the miserable ruine, and oppression of the Christians, beyng of nothing els accused, but of the obseruation onely of their faith and religion, in no other respecte or blame worthie, or culpable. By meanes of whiche letter, the Emperour, inhibited Minutus Fondanus then Proconsul in Asia, that he in no wise condemned any Christian what so euer, not beyng conuicted of any other crime, but of that onely, of their faithe, and profession.

That menne borne of base condition, should not leaue, by al meanes possible, to attempte to reache, and aspire vnto honour, with certaine examples seruyng to that purpose.

Chap. 18.

Generallie

Generallie we see, that men descending of a noble house, or familie, becom also in tyme verie valiaunt, and honourable, immitatyng the nobleste of their birth, and vertue, of their auncestours: how be it, for that there is no law, nor no rule so certaine, which sufferyth or admitteth not some kinde of exception, this also maie be saied, to faile with the others: for some times the father wise, learned, aduised, and honest, hath a sonne idle, abiecte, lesse wise and vnprofitable: and yet againe admit that this rule were more certaine, more infallible, and more assured, then in deede it is, yet should not thei, that descende of poore, and meane parentage, leaue to attempte, by incessuante paine, and industrie, to aspire to the seate, of vertue, and honour: for that they families, that this daie are reputed, for auncient, and noble, haue taken their beginnyng, and spryng of vertue, noblyng their posteritie, and successours with honour. Wherefore, the better to animate men, to aspire to great matters, I will remember the examples of some in perticuler, issuyng out of meane, and simple parentage, whiche in the ende, excelled in honour, and vertue. And in the firste place, Viriat a Portugale, so muche renoumed emong the historiens, especially Romaines, on whom he eftsones did cruell, and bloodie reuenge. This man was the soonne of a poore Shepherde, and in his youth aided his father in his charge: but hauyng his harte inclined to matters more high, and of greater importaunce, lefte to keepe Shepe, and other tamed beastes, followyng more busily the chase of the wilde, and sauage, where in he excelled in courage all others. After this the Romaines, inuadyng the Spaniardes, he gathered, and assembled certaine his companions, by whose helpe he skirmishte, at tymes, with the enemie, at tymes also againe, for practise with his friendes, where he so valiaunte was, so no-

ble, and couragious, that in fewe daies he had gathered an armie sufficiente, with whiche being entered the field, he gaue battaile to the Romaines, in defence of that countrie: whiche warres, or rather enmitie continued fowertene yeres, duryng whiche tyme, he obtained againste theim, sundrie greate, and honourable victories. By meanes whereof, he grewe in honour, and authoritie, dreade, and faired for his prowes continually of his enemie: but in fine, vnkindly by treason was slaine, to the greate discomforte, and sorrowe of all his armie, by whiche he was (as duetie would) moste pompously buried. Arsaces kyng of the Parthians, was of suche base, and simple parentage, that no manne could speake of, or knewe any of his parentes. Who, after he had withdrawen hymself, from the subiection, and obedience of Alexander, he ordained the first kyngdome, that euer was emong the Parthians, a people, no lesse renowned, then dread, in deede, of the Romaines. By meanes of whose onely passyng prowes, and valiauncie, all other kynges his successors, for the sole memorie, and reuerence of his name, although thei neuer wer crouned, by inheritance or succession, were called Arsacides, as the Romain Emperours, tooke also the name of Cæsar, for the loue of greate Cæsar Octauian Augustus. That excellente capitaine Agathocles, whiche for his surpassyng wisedome, and mandhoode, was created kyng of Sicilia, and maintained cruell battaile, againste the people of Carthage, was not withstandyng, of so meane a familie, that as I remember, his father was a Potter, whence he beyng aduaunced, to the honor of a kyng, did neuer the lesse, as often tymes as he banketted, his table to bee furnished, with vesselles, as well of claie, as also of golde, or siluer, to the intente he still might haue in minde, and remember, the place of his beginnyng, his fathers house, and familie. The example also of Ptolomie, well serueth to this purpose, beyng one of the moste worthiest capitai-

nes

nes of Alexander, after whose death, he became kyng of Egipt, and of Siria, suche, and so vertuous, that his successors there would after him be called all Ptolomies. This Ptolome was the soonne of a gentleman, that highte Lac, whiche neuer had better office then that, of commõ horse man, in the cãpe of Alexander. Iphicrates an Athenian, was in Marciall affaires, very well skilled, he vanquished the Lacedemonians, in plaine, and open battaile and valiauntly withstoode, the impetuositie of Epaminondas, a capitaine Theban, bothe renoumed, and honorable. The same he was whom Artaxerxes king of Persia, assigned capitaine generall, ouer all his whole armie, when he had to doe, or delt with the Egipcians. Yet know wee neuer the lesse (as is euidently written of hym) that he was the soonne, of none other, then of a poore Cobler. I had almoste passe ouer Eumenes, one of the moste worthieste capitaines of Alexander, as well for his valiauntie, as learnyng, and good counsaile: whose life, and famous gestes, are bothe recorded of Plutarche, and Paulus Emilius, who concernyng wealthe, and aboũdance of riches, though he were lesse gracious, in the sight of Fortune, yet was he in the policies of warre, seconde to no manne, renoumed, and honourable, by his owne onely deserites, by no manne aduaunced, but by his onely paine, and trauaile, beyng the sonne of a poore man, and as some deme, a Carter. Emongall other seignories, and honours in the worlde, none was there euer, so greate, and so puissaunt, as was that, some tymes the Empire of Rome, whiche was ordered continually, by suche excellent personages, so ripe in vertue, so absolute, and perfecte, and yet for all that, sundrie haue there attained euen vnto the highest, and soueraigne degree of gouernment, descendyng of very simple, and of base parentage. Elius Partinax Emperour of Rome, was the soonne of a certaine artificer; his graundfather a libertine (whiche is to saie, suche as was some tymes a bonde man,

Lac. the father of Ptolomie.

What a Libertaine is.

man, but was againe afterward, for some iuste cause infraunchiste) that notwithstandyng, for his vertue, and honestie, was alligned by the Romaines, their soueraigne, and Emperour, and afterward to giue example, to others of lowe condition, he caused the Shoppe, to bee doen about with Marble, curiously cutte, where his father before hym, wrought, to gette his liuyng. Neither asspired this Elius, issued of base parentage, vnto the Empire onely: for Diocletian, that so muche adorned Rome, with his magnificall, and triumphaunte victories, was the sonne of none other, then a common Scribe, or Notarie, some saie that his father was a booke binder, and hymself a bonde man borne. Valentinian was also crouned Emperour, but was the soonne, notwithstandyng of a Roper. The Emperour Probus, had to father a gardiner. The renoumed Aurelius, whom euery age honoureth, issued out of so obscure a familie, that the historiographers, telle agree emong theim selues, of his spryng, and beginnyng. Maximinus also was the soonne of a Smithe, or as others some will, a Carter. Marcus Iulius Lucinus, as also Bonosus, by their prudente policie, gouerned the saied Empire, of whiche, the firste was an housband mannes soonne of Dacia, the other the soonne of a poore, and stipendarie schoole maister. Of this sorte was there many other Emperours in Rome, whom, all for breuities sake, I leaue to remember, as Mauricius Iustinus, predecessour to Iustinian. Galerius also, in the beginnyng a Shepherde. From this haute, and supreame dignitie, let us descende to the Sea of Rome, vnto which asspired men, of like condition with the others. As Pope Ihon the two and twenteth, whiche was the soonne of a Shoomaker, a Frenche man borne. not withstandyng for his learnyng, and wisedome, elected to shoppe, which increased their rentes, and patrimonie busily. Pope Nicholas the fifte, hauyng the name, before of Thomas, was the soonne of a poore Pedler. Pope Sixte the fo-

werth,

werth, first called Frances, by profession a frier, had to father a poore sea man, or mariner. I could in this place remember many others, whō al of purpose, I leaue to name for that suche offices, are lesse due to nobilitie of blood, but rather to the learned, & vertues what so euer. Whereof Christ himself hath left vs good exāple: for the first that euer satte in that chaire, whom also Christ himself there placed, was that good, and true pastour S. Peter, which before laboured the seas for his liuyng, a Fisher, whom from thence Christ elected, to bee a fisher of men. Hence descendyng againe vnto kynges, and Princes, the Romaines to them chose Tarquinius Priscus for their kyng, the soonne of a straunger, and marchaunte of Corinthe, and that which more was, banished out of his countrie, who neuer the lesse, augmented the confines of his kingdome, the number as well of Senatours, as also theim of the order of knighthoode: he appointed newe estates, bothe for their seruice, and ceremonies to the goddes, so that the people nothyng at all repented theim, to haue chosen them a straunger, for their kyng and soueraigne. Seruius Tullius liued also longe tyme kyng of Rome, he obtained greate victories, and triumphed thrée tymes, reputed notwithstandyng, to bée the soonne of a poore bonde woman, whence he continually held the name of Seruius. The kynges of Lumbardie, if thei were not so aunciente, as the others of Rome, yet were thei in respecte, no lesse famous, then thei: The thirde of whiche hauyng to name Lamusius, was the sonne of a beggerly, and common strumpette, whiche also beyng deliuered at the same tyme, of two other childrē, as a moste wretched, and beastly woman, threwe them into a depe, and stinkyng ditche, in whiche also was some kinde of water: by happe kyng Agelmonde passyng that waie, found this childe almoste drouned in the water, and mouyng hym soughtly, with the ende of his launce (whiche he at that tyme had presente there in hande) to the ende he

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more perfectely might fele what it was, but this childe euen then newely borne, felyng it self touched, taketh hold of the launce, with one of his handes, not lettyng it to slippe, or slide frō him againe, whiche thing the prince considerynge, all amased at the straunge force, of this yonge, little creature, caused it to bee taken thence, and carefully to bee fostered, and for that the place where he founde it, was called Lama, he did hym thence to bee named Lamusius: whiche afterwardes was suche a one, and so fauoured of Fortune, that in the ende, he was crouned kyng of the Lumbardes, who liued there in honour, and his succession after hym, euen vntill the tyme of the vnfortunate kyng Albouine, when all came to ruine, subuersion, and destruction. An other matter like straunge to this, happened in Bohemia, where as one Primisslas the soonne of a Plough manne, was then chosen kyng, when he moste busily, was labouryng the soile in the fielde. For at that tyme the Bohemians, not knowyng whom thei might chuse for their kyng, did to passe out a horse vnbridled into the fieldes, lettyng hym to go, whether it best liked him, hauing all determined, with moste assured purpose, to make him their king, before whō this horse arrested, so came it thē to passe, that the horse first staied hym before this Primisslas, busied then in turnyng the gleabe, a simple Carter: so beyng forthwith confirmed (as is before) their soueraigne, he ordered hym self, and his kyngdome very wisely. He ordained many good and profitable lawes, he cōpassed the citie of Prage with walles, besides many other thynges, merityng perpetuall laude, and commendation. The greate Tamburlaine also, whose famous exploites, are of parte aboue remēbred, was at the first a Shepherde, as we before rehearsed. The valiaunte, and vertuous capitaine, father of Frances Sforca, whose succession and posteritie, euen vntill this our tyme, haue bēn Dukes continually of Millaine, was borne in a badde village, called Cotignoll, the

sonne

ſonne of a poore, and nedie worke man: but he naturally inclined to Martiall affaires, of a valiaunt harte, & very couragious, left that his fathers ſimple vocation, folowyng a troupe of ſoldiars, whiche paſt through the coũtrie, and in th'ende by continuaunce, and ſkilfull practiſe, proued a moſte famous, and renoumed capitain. C. Marius a Conſull Romaine, iſſued of ſimple parentage, borne in the village Arpinum, was neuer the leſſe ſuche, and ſo politike a capitaine, that all the worlde yet ſpeaketh this daie of his valiauncie: he ſeuen tymes was choſen Conſull in Rome, duryng whiche tyme, he obtained ſuche, and ſo greate victories, that he alſo twiſe (to his perpetuall honour, and commendation) triumphed. M. T. Cicero, the father, and prince of Latine eloquencie, well ſkilled alſo in euery the Sciences, was Conſull in Rome, and Proconſul in Aſia, and yet was he alſo borne in a ſimple cotage, in Arpinum, by birthe, and parentage a very meane, and abiecte Romaine. Ventidius alſo the ſoonne of a moſte ſimple, and abiecte perſonage, was ſome tymes, by profeſſion a Muletour: but leauyng that vocation, followed the warres of Cæſar, by whoſe fauor he obtained, through his prowes, and vertue, that he ſhortly was appointed capitaine of a bande, and after that againe vnder him, generall of the whole armie, and from thence was called to the honour of a biſhoppe, and in fine, from thence mounted, to the eſtate of a Conſull: who wagyng battaile with the Parthians, triumphantly conquered them, and was the firſt that euer apparantly, and throughly quailed their courages. It ſhould alſo be long, in this place to remember, all thoſe that iſſuyng from obſcure race, or parentage, haue not withſtandyng, by their excellencie in learning, bẽn aduaũced to greate eſtimation, and honour. Virgill was the ſoonne of none other, then a Potter, yet aſpired he to be called, the beſte Poete emong the Latines. Horace in myne opinion, excelled in poetrie, no Prince of birthe, but muche like vn-

Arpinum.

to the others. Eustatius, and Pāpinus, were the soonnes of twoo, that had been bondmen, but bothe manumitted. Theophrastus the Philosopher, had to father a badde Tailer, or Bodger. Menedemus also, to whom for his singuler learnyng, the Athenians erected a sumptuous Image, was the sonne of a poore artificer. Besides these we reade of infinite others, whom all I passe, as a thing moste assured, and euidente. By these examples, it now thus lieth manifeste, that of what estate so euer, or condition manne be borne, he maie if he will, attaine some tyme to honor, so that he walke still, in the pathe of vertue, whiche onely is acquired by incessaunte paine, and diligencie, with a finall consideration of heauen, our wished citie, for who so other wise dooeth, if he in deede mighte possiblie, conquere the whole, the wide, and the waste worlde, what aduauntage should he haue, for the same, to loose the soule, after this life transitorie?

Of the opinion that the olde Romaines, and other auncient countries had of fortune, and how they plast her in the number of their Gods: in what forme or figure they also depainted her: and finally that there is no fortune at all among the Christians, attributyng the cause of all thinges vnto God. Chap. 19.

FOR as muche as we haue some thing writtē of the instabilitie of the world, and that by sundrie examples, of sundry worthy, and famous personages (that which euery of them attributed falsly vnto fortune) reason would now that we also in this place speake some what, of that, whiche the Gentiles, and Heathens haue immagined of this vanitie, in fine concludyng, as is our promis with the Christians. Among others many, and shamefull errors, which the olde sages, and wise philosophers

phers, haue built vppon mans onely, and ſole obſerua-
tion, not fæling at all of that true, and heauenly wiſedo-
me, this was the chæfe and principall occaſion, for that
not vnderſtandyng the cauſes, whence theſe effectes pro-
ceaded, as alſo not why they were, or who ordained
theim, ſundrie of theim termed theim the verie workes
of fortune, as all ſodden aduentures, thinges I meane
ſome times leſſe deſired, or thought on: neither haue thei
yet ſtaied there, but fortune not beyng any other thinge,
then a plaine imagination, voide as well of al quantitie,
as of ſubſtaunce or qualitie, haue dæmed her to bee ſome
celeſtiall or diuine nature, ſome miſtris of much might,
and perticuler Goddeſſe, vnto whom they attributed
what ſo chaũſed in mans life, were it, without reſpect, in
thinges proſperous or aduerſitie. They ſuppoſed her to
gouerne, or to holde in hande the bridle, of what ſo hap-
pened to vs ether fortunate, or contrarie, and ſo is this
follie now growen to this point, that Virgill feareth not
to name her, omnipotent, and almightie: and Cicero in
his offices bluſtreth out in this ſorte. Who is he that fæ-
leth not the arme of fortune to be right ſtrõg, and migh-
tie, of equall powre, and force, both in good and euell: for
if ſhe vouchſafe to aſſiſte vs, with her proſperous winde,
then mount we on high to the toppe of our deſires: but if
it contrarie, then liue we afflicted in miſerable extremi-
tie. Saluſt a learned, and eloquent hiſtoriogripher, ſaieth
that fortune is maiſtris and lady ouer all thinges. With
theim alſo accordeth Iuuenal in theſe wordes: if fortune
will, of a ſimple aduocate, thou ſhalt be made a Conſull:
if the ſame againe, ſo pleaſe, from the eſtate of a Conſull,
thou ſhalt fall doune to that, of a powre and nedy aduocat,
in ſuche ſorte that they attributed all puiſſance vnto for-
tune. And yet merueilous is it to ſee, how that beyng of
this opiniõ, thei ſo commonly and vnfrendly blaſphemed
ſtill againſt her, terming her by names, and Epithitons,
vnkinde exilyng far frõ al reuerence, far alſo from al ho-

Virgill in the eight of his Eneid.

nour. Plinie saieth, that through out the whole worlde, in all places, and at all houres, and by all men of what degree so euer, onely fortune, & she alone is called on, she is desired, she is accused, she is pursued with enmitie, and malice, on her alone all men thinke, she onely is praised, she onely is blamed, she onely is charged with iniuries and reproches, she onely is honoured, she onely esteemed, she onely is reputed for vncertaine, and mutable, of many she is accõpted blinde, and instable, inconstant, fickle still chaungyng, and variable, and commonly to the lesse worthy very large & fauourable. The causes to her we attribute, of our expenses, and receptes, and in all oure accomptes, or like busines to be doen, she holdeth still the one side, and the other of our booke: in such sorte that we be of condition so seruile, that this monster of vs, is adored for a God, and so by this meane would God to be vncertaine. Hetherto Plinie. Our ancestours framed to her sundry kindes of Images I meane of straunge and diuers figures, according to the diuersitie of effectes, that they imagined to be in her. When they would attribute to her the cause of anie victory, they depainted her in valiaunt shape, fearce, stoute, and manly, hauyng a temple perticularlie dedicated vnto mightie fortune, whiche (as supposeth Liuie) was builte by the Consul Camillus, with the praie, and spoiles he gotte at the ouerthrowe of the Hetruscians: where in proces of time afterwardes, it also was ordeined, that her feast should there be celebrated, the fiue and twenteth continually of June, of parte for that Hasdrubal was on that daie vanquished by the Romaines, as also the same daie Massinissa their frende conquired in like sorte kyng Syphax of Numidia. Besides this an other Temple was dedicated to her by the Romaines, twoo little miles, or there aboute from Rome, where she was purtraied in shape like a womã, for that in that same place Coriolanus comyng in armes against his countrie, was wonne by the humble sute, and in-

treatie

treatie of his mōther, ſo that in fine hee returned, and perdoned the Citie, whiche of purpoſe he came to ſacke, to burne, and to deſtroie. And in this ſhape of a woman, purtraied there in an Image, ſome accurſed ſpꝛite oꝛ deuill, by gile ſtreight entered, whiche often tymes thence ſpake, reputed foꝛ an oꝛacle. The thirde temple alſo had thei dedicated to ill foꝛtune: at whiche tyme thei ſo blinded were in that their fonde deuotion, that they ſuppoſed all thinges ſhould pꝛoſperouſly ſuccæde with hym, that buſily adoꝛed, oꝛ reuerenced this foꝛtune, but vnto hym that ſacrificed not, ne appeaſed her by offerynges, all thynges ſhould goe amiſſe, where he ſo theim attempted. And of all theſe abuſes the deuell hymſelf was auther, to that intent onely thei ſhould repoſe their whole hope, and affiaunce ſtill in him: as happened ſome times, foꝛ pꝛooſe therof to Galba, who foꝛ that he had taken awaie, a coller of Golde, from this Image of Foꝛtune, to dedicate the ſame, oꝛ offer it to Venus, as is repoꝛted in ſundꝛie good hiſtoꝛies, foꝛtune the ſaied night immediatly then folowyng, appeared vnto hym, with dꝛeedfull woꝛdes, minaſing, wherof he alſo died oꝛ many daies expired. The vanitie of this people was ſuche then, and ſo authoꝛiſed, that they yet had alſo an other Image of foꝛtune, ſemely bearded, imaginyng all thoſe, that had her in eſpeciall adoꝛation, ſhoulde haue verie faire beardes, well coloured, and well growen: but thoſe that diſdained her, oꝛ none at all, oꝛ the contrarie. All theſe thinges did they foꝛ diuerſitie of reſpectes, and conſiderations in her: and withall to ſignifie her omnipotēcie, oꝛ powꝛer, which they dæmed all ſhe had, purtraiyng her in ſundꝛie, and diuers ſoꝛtes a goddeſſe. The philoſopher Cebes, depainted her in the ſhape, oꝛ figure of a woman, but as furious with al, blinde and without fæling, mounted on a roūde ſtone, denotyng her inſtabilitie. Vupal was the firſte in Græce, that framed any ſhape oꝛ purtraite, of foꝛtune, in the toune of Smirna: which he depainted with a veale

vpon

vpon her head, hauing in her hande a horne of abũdance. The Scithians purtraied her a woman without feete, hauyng not withstandyng both handes, and winges. Others some fashioned her, with the stearne of a shippe in one hande, as also with the forsaied horne of abundance in the other: thence inferring that shee had dominiõ ouer all, disposing all thinges, throughout the worlde as was to her roiall maiestie best semyng. Some others againe of fine, and brittle glasse, because she was so fickle, without all holde or staie. Others also depainted her turnyng of a whele, on the highest parte of which, some presently were placed, some also were climbyng, as thoug they would get vp, some also fallyng into ruine, and dispaire. One also resembleth her, not vnaptly to a Commedie, in whiche some enter at tymes, with countenance, of kinges, and greate Personages, and streight againe chaungyng their habite, or apparell, put on the faces, or countenaunces of bondmenne, for that in this life, wee haue none other suretie, to daie to liue in pompe, to morowe in rãcke beggerie. Socrates compared her to a common place, or theater without order, where commonly it happened, the worthiest in dæde, to be eftsones worst placed. Others some againe, purtraied her all blinde: and to this purpose Apuleus, hath these woordes in his golden Asse. For iust cause did our elders, depainte Fortune blind, for continually she giueth, to the lesse vertuous, and vnhoneste, neuer for his demerites, preferryng any persone, voide of all election, or distinction of menne for vertue, aduauncyng the ribaulde, and the graceless tretcherer, whom if she had iyes to beholde, or to consider, she then would flie in haste, from these her accursed dearlynges. Infinite is the number of authorities, that might be alleaged, concernyng the names, or titles, that haue bẽn of many assigned vnto Fortune. Valerius and Claudian, letted not to call her dispitefull, and enuious: Ouidius in fastis, right mightie and puissaunte, but in his

Epistles,

Epistles, accursed, and dispitefull. Iuuenall in his Satires froward, and peruerse. Lucian traiterous, and periured. Siluius Italicus, false, and subtile. Virgill in one place nameth her omnipotēt, and almightie, but in others again inconstaunte, vnfaithfull, and disloiall. Cicero of whom we also aboue some thing remembred, who also then accoumpted her, a Princes moste of might, and guide also to them that would, or did liue iustly, saieth that nothing is so contrary to reason, and to constancie, as is thesame Fortune. And yet for all this, the vanitie of the auncient Romaines, was suche, and so greate, that thei stil adored her, whom thei knewe to bee blinde, false, instable, and inconstaunte, dedicatyng to thesame, bothe sumptuous, and costly Temples, vowyng theim selues, so busily, to these superstitions, that the Emperours theim selues, had euermore the Image of Fortune, in their sleapyng chambers. But when any of theim died, the same was then transported into the chamber of his successor. The firste that framed a Temple, to Fortune in Rome, was Seruius Tullius, as recordeth Liue, the sixte kyng by order, and iuste accoumpte of the Romaines: though Plutarche in his booke of the fortune of the Romaines, affirme that it was Marcius the fowerth kyng there, whiche framed as is euidente, a Temple to virill Fortune. Seruius notwithstandyng, gaue Fortune all these names, to witte, of valiaunte Fortune, little Fortune, prosperous Fortune, aduerse Fortune, triumphaunte Fortune, with others more, suche, to these the like, and semblable, to euery of whiche, he dedicateth a parte, a riche, a faire, and a sumptuous temple. The first of virile or rather valiaunte Fortune, stoode nigh vnto Tyber, where all yonge maidens, that were of age mariagable, came to offer their presentes, with all reuerence, and deuotion: in whiche Temple thei also did of all their apparell, all naked, saue their smocke, before this Idoll of Fortune, discouering their meheames, and eche their

deformities, if thei had any priuie imperfection, immaginyng that this Idoll, would assuredly conceale it, and so for theim worke, by some secrete vertue, that those, thaut should marrie theim, should neuer at all perceiue it, that whiche Ouide reporteth in his Fastis. And as this Empire grewe still, to be more greate, and puissaunte, so grewe this fonde deuotion, throughout emong the Romaines, erectyng to her Temples, accordyng to the difference, or diuersitie of her names: and this not onely in Rome, or other tounes aboute it, but in euery the partes, what so euer, of all Italie. In fine, then must we thinke, that all these vanities, with many others the semblable, whiche maie in this place bee remembred, to this purpose, was a plain illusion, and deception of men, walkyng in darkenesse, affiyng, and trustyng in their owne proper wisedome. For what so euer is, dwellyng in this worlde, in heauen I meane, in yearth, or els belowe in hell, thei still are, and procede, from the inscrutable prouidence, and wisedome of GOD: neither is it Fortune, chaunce, or aduenture, for that all in him haue cause of their beyng, by hym thei also holde their course, and eke their order. And againe, though many of vs bee founde, of so grosse a fælyng, or vnderstandyng, that wee either hardly, or not at all perceiue, the increase, or successe of thynges, not to be of Fortune, but that what so euer is, or any waie multiplieth, the same to issue, and procede from the principall, firste, and chief cause God, maker, creatour, and gouernour of all, whiche for an assured veritie, we muste acknowledge, and imbrace, that would, or doe desire, to be numbred for Christians. Lact. Firmianus letteth not to laugh at, or deride those men, whiche attribute the aduentures of the worlde, to Fortune. S. Augustine in his retractations, repenteth hym of his errour, that he followyng the common phrace, or wonted maner in speache, did attribute the good happe of man, in like sorte also to Fortune, highly cõmendyng

in the ſaied place kyng Dauid, for that he aſcribed euery his tribulations, to the inſcrutable, and ſecrete iudgementes of God onely. This then muſte we beleue, that what ſo euer is, or any where hath his beyng, that the ſame bothe is, and proceadeth ſtill from God. Farther alſo, beſides that ſundrie our elders, had ſome fælyng in this matter. Saluſte alſo ſawe it, and boldly therefore pronounced, that eche man was the firſte, and principall cauſe of his fortune, and in his proheme, of his warre of Iugurthe, ſaieth: that the ſlothfull, and negligent perſon, complaineth ſtill of Fortune, but without any iuſte cauſe, or reaſon. Iuuenal more plainly in his tenth Satire affirmeth that where aduice is, there Fortune ſtill erileth, though wée repute her for a goddeſſe, and lodge her in the heauens. Other Philoſophers were there, whiche though thei alſo affirmed, that Fortune of her ſelf, could in deede doe nothyng, beleued it not withſtandyng, that ſhe was an inſtrument, or aide, to the diuine prouidence, as if God ſhould ſtande in nede of ſome other, to aſſiſte hym: whiche is no leſſe vaine, then the opinions aboue rehearſed, and alſo others ſome, that in this place might be remembred, whiche I all leaue, as alſo to be tedious, onely paſſyng in fewe, there by yet to admoniſhe the ignoraunte, and ſimple Chriſtian what ſo euer, that he forſake his fonde, and fœliſhe cuſtome, to græue, or to miſlike at any tyme with Fortune, when any thing betideth hym, contrary to his expectation. For in fine, this muſt we knowe, that God diſpoſeth mannes affaires alone, to whom, and to none other, in euery our neceſſities, we muſte appeale, and crie, for his aſſiſtaunt grace and ſuccour.

That ſundrie beaſtes, by ſome priuie naturall inſtinct, haue foreknowleage of thynges to come: as alſo of many countries, by the onely force of little wormes, broughe to be deſolate, and forſaken. Chap. 29.

NOt onely the naturall instincte of sundrie creatures, brute, and voide of reason, might suffice to learne vs, the inwarde propreties of thinges infinite, as how, and in what sorte, thei mighte please, and profite vs, as in the vse, or practise of Phisicke, or otherwise: but also a noumber of them, birdes, and foules I meane, as well as any other, haue some priuie fœlyng, of euery the chaunge, and alteration of weather, as when we shall haue raine, winde, pleasaunt tymes, or tempestes, instructyng here in man as if he sawe it presently. As then wæ sæ that Shepe, prognosticate of raine, when moste busily thei disporte, in skippyng to and fro. The semblable is perceiued most plainly in the bullocke, especially when he licketh directly againste the heare, liftyng his snoute a lofte into the aire, bellowyng, and breathyng eftsones on the ground, fædyng with the same more busily, then is his wont, or maner. The yeawe when she diggeth the grounde with her fote: as also when the goates couet nighest, to slepe together: when also the antes, walke thickest in a ranke in greater heapes also, then is their vsuall maner, runnyng eche on other, as troubled, or amased, these all bee markes assured of moisture, raine, and weather. When Lyons leaue their wonted ranges, and soiles, and sæke a newe to preie in other countries, then bæ you well assured, of greate drieth that yere followyng. Elian recorddeth, that the goates of Libia, knowe certainly, when firste the Caniculer daies begin, and by euident demonstrations, bothe fœle, and perceiue, when it will in dede, or likely is to raine. When Moulles drawe in troopes towardes houses, and villages, and come nigher into the sight of men, then is their common wonte, an infallible rule is it, of a tempest shortly followyng. Fishes also no

leſſe ſtraungely prognoſticate, and diuine, of euery theſe chaunges, and mutations of tymes. When the Dolphines leape, very buſily in the Sea, diſcouerynge theim ſelues, by mounting aboue the water, then greate windes ſhall followe, eſpecially from that parte, whence thei ſeme to come: but contrary, when thei trouble the water, beatyng them ſelues there in, a more certaine ſigne then that, can none be of faire weather. When the frog croketh more, and more loude then is her wonte, ſhe fore learneth vs of raine, and of tempeſtious weather. Neither are birdes exempted from this priuileage, of whiche as muche, or more, maie wee write to this purpoſe, then of all other beaſtes, of what ſort ſo euer. The foules of the ſea, when thei refuſe the deapth, and haſten to the ſhore, denote ſome ſtormie blaſte, and ſodaine chaunge of weather. If the Cranes flie in the aire without any brute, or noiſe, then promes thei a calme: but if thei crie, and flie in heapes diſordered, then be ye well aſſured, thei promes you the cõtrary. When the crowe flieth frõ the maine lande, to the ſea, ſhe there by as wel prognoſticateth, ſome chaunge of weather, and raine, as alſo when ſhe plaineth with mournfull noiſe, and crie. If the ſhriche Dule, houle muche, in any ſtorme tempeſtuous, it denoteth ſome preſente chaunge vnto the better: but if in a calme ſhe ſyng, beſides her wonted maner, it noteth againe, as on the other ſide, ſome ſpedy alteration. Plutarche writeth, that when the Crowe ſyngeth with a rawe, and horſe voice, not lettyng to beate her ſelf buſily with her winges, ſhe fore learneth vs of winde, and raine in aboundance. The ſame alſo is euidẽt vnto vs, by the ſaied birde againe, as when the Sunne is fallyng in the poincte of the Weſte, if he ſkippe, and ſyng, mountyng ſodainly into the aire, ſtreight fallyng doune againe, as if he ſcarce could flie, beginnyng then again his plaie, euen as before, threatnyng as we might ſaie, ſome blufferyng ſtorme, or tempeſte. Greate troo-

yes againe of white birdes, ordinarilie assēble, and mete in heapes together, immediatly before some greate chaunge, or alteration of weather. When the Cocke, the Capon, with euery other kinde of Pultrie, beate eftsones their winges, aduaunce theim selues, and syng, as also reioisyng in outward shewe, and apperance, it is as moste suppose, a true presage, or signe of present winde, and weather. When the Larke syngeth very earely in the mornyng, whē also the Ducke doeth washe, or bath her self, beakyng, trimmyng, and orderyng her feathers, it euidently denoteth excesse of winde, and raine. When the Swallowe flieth so nigh vnto the water, that a man would thinke, she still would touche, or strike it, a presage no lesse sure, of raine, is this then the others. Elian writeth, that the Snite hath full, and perfecte felyng, of th'increase aswell, as decrease of the Moone. But I feare I greue the reader, with these fore paste exāples: wherfore I now will speake, of certaine beastes, whiche haue forced men to leaue, and forgoe, their countrie, thesame all not greate, and mightie, but some also small, and foible. And to this purpose Elian recorded, that in certaine partes of Italie, the rootes of trees, and hearbes, were in suche sorte by Rattes destroied, that the inhabitantes in fine (though thei did their paine to kill theim) were notwithstandyng faine, through penurie to foregoe, and to forsake their countrie. Marcus Varro reporteth, that there was a greate toune in Spaine, situate, or standing in a sandie soile, whiche was by Conies, in suche sort vndermined, that in th'ende it suncke, & came to extreame ruine. Neither onely haue these thynges happened, in wide, and open countries, but also in Ilandes inuironed with the sea, where bothe Rattes, & Mice, haue in suche aboundance swarmed, that thei haue forste the inhabitantes to leaue their place, & dwelling: for proofe whereof, one of the Iles Ciclades, called Gyare, was by the onely force, of these foresaid vermaine, left voide of man

destitute,

destitute, and inhabitable. The saied authours again repoꝛte, that there was also in Fraunce, a famous toune, whiche by the onely multitude of Todes, and Frogges there, was also by the inhabitauntes, leste, and foꝛsaken. The semblable chaunsed, as is euident, in Africa, by the onely malice of Locustes, and Grashoppers. Theophrastus remembꝛeth of an other countrie, which was by Palmers destroied, and foꝛsaken. An other Pꝛouince was there also in Libia, very fruitfull, fertile, and aboũdant, from whiche the inhabitantes were chaste, by the furious rage of Lions: howbeit, as it was no meruaile, so neither was it shame, foꝛ man to leaue his countrie, by the malice of this beaste. But the greate weakenes, and imbecillitie of manne, is sufficiently seen, in that whiche Plinie repoꝛteth, of a certaine Pꝛouince, vpon the limites of Ethiopia, where as Antes, Scoꝛpions, and other small vermaine, did to exile thence all the inhabitantes. The people of Megaris in Grece, were dꝛiuen by Bees onely, to leaue, and flie their citie: as in like soꝛte, by the Waspe, some times also the Ephesians. Anothenor wꝛityng also of the Isle of Crete (as from him repoꝛteth it Elian againe) saieth that a certaine multitude of Bees, chaste out of a greate citie, all the inhabitantes thereof, vsyng their houses, in steede of Buttes, oꝛ Vines.

The Palmer is a litte worme lõg and rough hauyng manie legges, and in latine may bee called *bruchus*, or *campe*, or *multipeda*.

Many suche other straunge, and rare matters, are redde, and recoꝛded in olde, and auncient hiſtories.

The ende of the seconde parte.

¶ The thirde parte of the Forreſt, or collection of diuers leſſons.

How profitable a thing the inuention of letters was, who firſte founde or inuented theim, as alſo how the Hebrue Characters ſignifie ſome thyng of theim ſelues, that whiche is incident to no other kinde of letters, of what ſorte or kinde ſo euer.

Chap. I.

IF wee accompte thoſe worthy of greate thankes, and praiſes, that haue by ſtudie founde out, and inuented the artes liberal, and mechanical, thoſe alſo that haue left vs diuers other thinges, and doctrines, as well appertainyng to the comfort, and conſolation of the ſoule, as alſo to the vſe, and exerciſe of the bodie. How muche then more ſtande we bounde vnto thoſe, that firſt of all haue geuen vs the vſe of letters, whiche onely preſerue, and kæpe, all other inuentions: for without theim nothyng maie be reſerued to the poſteritie, no deuice whatſoeuer canne liue, or remaine: beſides that, that by letters alſo, man continueth in euerie ſucceſſion as immortall for euer. By theim what ſo was doen a thouſande yeres hence is in ſuche ſorte offered, and preſented vnto vs, as if betwirt vs, and theim no time at all had paſſed. By thē man attaineth to all diſcipline, and ſciences, by theym man in theſe daies perfectly acquainteth hymſelfe, with that, whiche others before hym well knewe, and were learned in, as by the ſame againe, what ſo euer man, in this preſent age inuenteth, is preſerued, and laide vppe for the poſteritie followyng. By theim is fully ſien, and

perfectly

perfectly repzesented, what so at any time hath in anie sozte been doen, in suche assured wise, and in suche ample maner, that it might sæme alwaies to haue continued still in doyng, whiche neuer had bæn possible, but by the onely meane, and commodetie of letters. Nether Plato, neither Aristotle, neither infinite other philosophers had helde still the reputation, whiche their learnyng merited. To conclude it canne none otherwise be saide, but that the moste wozthie, and moste excellent inuention, that euer was by man thought on, is that same, of the first findyng of letters, whiche who so woulde hardely credite, let hym chiefly consider of those thinges that bee wzitten, whiche all should as well be vtterly loaste, and sozloyne, as also againe that no newe thing might be reserued to the posteritie. Sith then by letters we reape, suche, and so greate commodities, it were reason wee speake some thing, of their firste auctho nr oz inuentour. How be it it is labozous to searche here in a troth, the diuersities of opinions so differēt, and so many. The Gentiles in this case disagræ with the Chzistians, the Chzistians againe among theim selues. Plinie, touching thys different, remembzeth sundzie opinions, and amonge others addeth his aduice, whiche in my iudgemente hath moze shew of troth then any other. First he saieth they were founde out by the Asirians, in Asiria, though others some attribute it, to Mercurie in Egipte. Some againe affirme, that the Pelagians first bzought theym inuented by theim, in to Italie: and that they were againe transpozted into Grece by the Phenicians, with Cadmus there capitaine, whiche onely then knewe sixtene, and no moze, and that after in the warre of Troie, Palamedes vnto the firste, adioyned other fower: but Plinie after that he had alleaged the opinions of many, he concludeth, that in his opinion, letters were euen from the beginnyng eternall, to wæte, that thei begamne, euen at the first, with the wozlde. That the firste knowledge of

Plinie in his seuenth boke.

letters, neuer the lesse came, by the Pheniciens in to Grece, Herodotus, with others many plainly affirme it: the Egiptians notwithstandyng vaunte theimselues as wel of the first inuention of letters, as of the artes. Diodorus Siculus attributeth it, as is fore saide to Mercurie, how be it the same Diodorus Siculus in his fowerth boke saieth, that some imagen that the Ethiopians, both firste had, and knewe this excellent vse of letters. and that the Egiptians, in trueth, borrowed this skille afterwarde of theim, so that, of these writers we can not gather the assured truth, which we so muche desire. Concernyng this matter, yet are there others, Iewes a greate many, as wel as also Christians, which attribute this first inuention only vnto Moyses, who was before any the letters, or writynges of the Gentiles, for that Cadmus of whom we fore spake, whom we also saide to haue brought the firste letters into Grece, was in the tyme of Othoniel, duke, and Capitaine of Israel, whiche liued fortie and seuen yeres, after the written lawe was geuē vnto Moyses. These that are of this opinion, amonge whiche wee finde Eupolemus, and Artabanus, heathen historiographers, affirme that the Egiptians first learned there letters of Moyses, and that thei afterwarde imperted of their knowledge to the Phenicians, whence after againe Cadmus, past with them into Grece. Artabanus noteth, that this Mercurie whiche all agrée on, to haue made the first profession of letters in Egipte, was Moyses himself called of the Egiptians Mercurie. Philon, an Hebrue, a man of greate authoritie, saieth that the inuention of letters was yet againe more auncient, who saieth that Adā was the first authour of theim, & in dede thei either were inuented by Adam, or by his children, or by them at the leaste of the first age before the generall fludde, or inundation preserued by Noe, and his successours euen vntill the tyme of Abraham, and from hym againe vntil Moyses. And thus is the iudgement, or opinion of Saincte

Herodotus.

Diodorus. Sic.

Augustine

Augustine. Whiche is verified by the authoritie of Iosephus saiyng, that the nephewes of Adam, sones of Seth, advaunced or erected two sumptuous pillers, the one of stone, the other of claie, in whiche they wrote, or ingraued all the sciences: affirmyng that himselfe sawe one of theim in Syria. We finde also that S. Iude the Appostle, alleageth in a certaine Epistle of his, the booke of Enoch, whiche also liued, before the fludde. So that wee must not doubt, but that Adam, and his children, whiche were so wise, whiche also had experience of so many thinges, were also they, that firste founde out the vse of letters, and that Noe which afterward was both lettered, and learned, carefully preserued theim in his Arke with hym: howe be it after that, in the confusion of tongues, whiche happened at the erection of the Tower of Babilon, it may be that the greatest parte of the worlde loste then, and there the knowledge of the saied letters again, which onely remained in the family of Heber, of, or from whom afterwarde descended the Hebrues, who (as wee fore saide) neuer loste their firste and auncient tongue. Which as it is true, so Saint Augustine reporteth it in his booke above alleaged, Eusebius also in his first booke, of his preparatiou Euangelicall, as also the greater part of the learned of our tyme. Wherefore as well Philon, as also these others, whiche supposed Moyses to have been the first father of letters, were there in all to geather deceaued, for that it is euident, that these bookes and histories that were written by Moyses were not as they deeme, the firste of all others, ne yet before the auncient studie of Philosophie, the sadde, and sage saiynges also of the Grekes, as proueth Saint Augustine sufficiently in the same place, Iosephus against the grammariã Apion, Eusebius also and Iustinus martirs. I conclude then that letters, were first, and before Moyses, for that we finde it recorded, that Moyses hymselfe learned the artes, and sciences of the Egiptians, which I well knowe not, how

S. Augustine in his eightinth booke, *de ciuitate dei.*
Iosephus in his first booke of his aniquities.

he colde haue accomplished, if they before had hadde, no
kelyng in letters, although in dede, it be manifest, that
they hadde certaine signes, called *litera hierogliphica*, by
meanes of whiche as is aboue saide, euery of theym suf-
ficientlye and well vnderstode the other. From Adam
then drawe wee the originall of letters, as also that A-
braham was after skilled of theim in Siria: whence it co-
meth, that Plinie hath varied in his opinion, whiche wee
haue in fewe now to fore remembred. It nedeth nothing
in this place to searche the beginnyng, or cause, of the v-
suall frame, or proportion of our characters, for that eche
man maie facion theim, as is to hym best semyng, as we
daily see euery man alter at his pleasure, adding signes,
some tymes, in stede or place, of letters, as affirmeth S.
Hierome in the prologue, of his boke of lawes, that when
Esdras, the greate scribe and doctour of the lawe, newe
wrote, or drewe it out, in to some better fourme, hee
founde there straunge, and newe characters of letters,
whiche the Iewes after vsed, euen in the tyme of saint
Hierome, as they also doe, euen at this presente daie,
whiche Hebrue letters, haue a priuate proprietie inci-
dent to no other letters, of any countrie or nation: for
the voice, or name, of euerie of theim, geueth significa-
tion of some one thing, or other. The firste called Aleph,
signifieth discipline, the seconde Beth signifieth a house:
Gymel, an other letter, fillyng vp, or abundance: Daleth,
tables or bokes: the others also signifie, and denote,
other thinges, whiche all I leaue, as also to be
tedious. Who so here in is curious, and
desireth to knowe more may reade
Eusebius, in his firste boke,
de preparatione E-
uangelica.

where

Where on our elders wrote before the inuention of Paper, and with what kinde of inſtrument, how Paper, and Parchement were firſte founde out. Who firſt inuented the maner or ſkille of Printyng, as alſo what ineſtimable profite thence riſeth, and in fine by what meane a blinde man maie write.

Chap. 2.

SOme what haue we after a ſorte ſpoken, in the former chapiter, of the inuention of letters, it reſteth nowe that we alſo ſearche, on what matter our elders, or firſt fathers wrote, and although directly we ſhall not be able here of to diſcourſe, ne yet where on thei wrote, before ỹ general inundation in the firſt age, for the matter is both doubtfull & difficill, to wæte, whether thei had letters then, in very dæde, ye or not, though we haue paſt it, as proued by the authoritie of Ioſephus, as alſo aided, to that purpoſe, with ſome other profe, or reaſons. Notwithſtanding according to the opinion of al men, the firſt writers had no kinde, or maner of Paper, but wrote continually on the leaues of the Date træ, whence came that worde of leaues of bookes vſed at this daie. After this thei wrote againe on the rindes of træs, but eſpecially on thoſe that moſt eaſely were drawen, or taken from the træ, as the Elme, the Aſhe, the palme or Burche træ, from which thei toke the innermoſt rinde, that I meane, betwixte the cruſte and the træ, of whiche ſubtilly and finely poliſhed, thei framed, and facioned all their bokes, artificially conioigning, and faſtnyng theim together. And for as muche as, in that time, theſe rindes were called by the latin men *libri*, hence haue bokes held from ỹ time, to name this word *libri*, though thei this day far differ in ỹ matter as is euidēt. Now after this againe an other waie was foūd, to write in plates of leade, very

thinne, and perfectly fined, of whiche some curious, and priuate persones, made aswell pillers as also bookes, in which thei regestred all publike, and common actes. Besides this, they yet founde an other waie to write, to weete, on Linen cloth, fined and polished, with certaine coloures. Here also is, and in this place to bee noted, that they then wrote not, as wee nowe do with pennes, but with Reades, whiche in latine may bee called *Calami*, which also some vse, euen yet, in this daie. An other kind of Paper was yet founde againe, whiche was made, as it were of certaine little trees, called (as wee finde) by the name of Papers, which, in deede were none other, then a sorte, or kinde of bull rushes, ordinarely growing, in marshes adioyning to the riuer of Nile. Of which sorte some others are founde in Siria, nigh to the flodde Euphrates, as recordeth Plinie, hauyng the name, as the others, of papers, little thinne leaues, or skinnes haue they, betwixt the rinde and the inner parte, whiche finely taken or drawen out, with the poincte of an Nælde, trinde afterwarde with a certaine glue, or paste made with meale, tempered with boyled water and vineagar, was in the ende made a good, and perfect paper, to write drawe, or doo any thing theron: and by howe muche the nigher, you drewe the skinnes, from the inwarde parte of this Rushe, or Reede, by so muche was it both better, and more fine, and so accordyng to the goodnesse or difference of theim, thei also had diuers and different names. Who so desireth here in more, let hym reade Plinie. And for as muche as, this Reede, Rushe, or little tree, was called paper, the name is thence deriued of that paper, vsed by vs this daie, whiche is made of small peeces, or shreedes of linnen clothe, throwly wasted and worne to nothing. Varro affirmeth that the first inuentiõ to make paper of these little trees, or rushes, was in the tyme of Alexander the greate, euen then when Alexandria was by hym firste founded. Howbeit Plinie proueth it to bee more

Plinie in his thirtine boke, the eleuenth and twelfte Chapiters.

Alexandria was founded

more auncient, by certaine bookes which Terence did ſo be digde out of the grounde, whiche before had been Numa Pompilius his bookes, kinge of Rome, founde in the ſame Tombe, where he was buried, whoſe leaues were of the ſaide ruſhe, whiche we aboue remembred. And although Liuie haue otherwiſe written of this Toumbe, affirming that there were two founde by L. Patilius, yet be we of the minde, that Numa was long before Alexander. With Liuie here in accorde, both Lactãtius, and Plutarche in the life of Numa, Plinies opinion notwithſtanding is of moſt menne approued. Some write that this worde *Charta*, toke his originall, or denomination of a certaine Toune nigh vnto Tyre, called *Carta*, whence Dido altering the name, called it afterwarde Carthage. Our elders alſo wrote in tables weart, thinne, and well fined, ſtamping there letters with ſharpe, and ſmall punchions, which theim ſelues then termed, by the name of ſtiles. Whence it cometh that wee nowe vſually ſaie, that who ſo well inditeth, writeth a good ſtile, borrowing the name, of the inſtrumente that they then wrote with. Alſo before the innention of paper, whereon we preſently write, the aunciente cuſtome was, all other fore vſed meanes ſepoſed, to write continuallie on Parchment onely, made of ſhepe ſkinnes, of whiche remembreth vs well Herodotus, whoſe innention Varro attributeth to the inhabitauntes of Pergama, whoſe king then was Eumenes, whence in latin it is called at this daie *pergamenum*, in engliſhe parchement. And wher as in latine it is alſo called *Membrana*, it taketh as maie be thought the name of the inuentour. Neuertheleſſe in my iudgement, men wrote on theſe ſkines, longe before that tyme, remembred by Varro, ſpecified in like ſorte afterward by Plinie, for that Ioſephus writeth, that the bookes of the Hebrues, and ſundrie others, which were manie yeres before Eumenes, were alſo writte on theſe ſkinnes, as aboue ſaied. As alſo when he reciteth that Eleaſar

by Alex. 320. yeres before the incarnatiõ of Chriſt.

Plin. in his 31. booke, and ix. Chapiter.

Ioſephus in his 12. booke of antiquities.

Ieasar Prince of the Prestes, sente the bookes, of holie scripture vnto Ptolomie, with the seuẽtie interpreters, to the intent, they for hym, should translate theim, from the hebrue into greke, affirmyng that Ptolomie, bothe straungely was amased and meruailed at the subtle ioyning of these skinnes, or parchmentes together. Whẽce it is aperte, that what so euer was written, in any sorte, in parchmente, was of longer, and greater continuance, then if it had bẽn doen, in these rindes or leaues, though in dede thei both were of more antiquitie, then the first. By meanes whereof, this vse of Parchemente, neither hath, neither will bee, at anye tyme againe leafte, and since that paper againe, whiche we daily now vse, is so easie to make, and in suche abundaunce, that it both helpeth, and profiteth all kinde of studentes. But aboue all other thinges without cõparison we must confesse, that the skill of printyng, (by the onely meanes of whiche, suche heapes of bookes come, of all sortes to our handes) is amonge all other inuentions, that ether be, or earste haue been, in what sorte so euer, to be preferred: whiche, as is written, was first of al inuented by an Almaine, inhabitant of Magonce, and hight Jhon Fauste (though Polidore other wise surname hym Petra) by whose accompt the first printyng of bookes was there, in the yere of our redemption, a thousand, fower hundred, fiftie and three. And shortly after warde an other Almaine by name Cõradus practised this arte firste of all in Italie. Howe be it Volateranus writeth that thei were twoo, and both brothers, which past thence into Italy, beginnyng to printe in Rome, in the yere of oure Lorde a thousande, fower hundred, sixtie, and fiue. The first bookes that were imprinted were sainct Augustines *de ciuitate dei*, and the diuine institutions of Lactantius Firmianus. After thys grewe there manie, excellente personages, as well in Germanie, and Fraunce, as also in Italie, which besides their arte, or skill in printyng, were also perfectly, and

Whẽ and who first founde the skille of printyng.

passyng

paſſyng well learned, as Baldus, Manucius, Badus, Colineus, and Frobenius, verie diligent, and painefull in correction of the lettre, with infinite others, whoſe names to be ſhorte I leaue of to remember. By meanes wherof many bookes, in maner loſt and hidded, were at laſte publiſhed, to the inſpekable profite, & commoditie of man, whiche was in dæde the chiſe cauſe of ſo many learned men, as this daie are euerie where to be founde throughout all Chriſtendome: whiche before both ſeldome, and with greate paine attained, to this abſolute knowledge, and perfection in learnyng. But admit here that it were not the firſt, and principal cauſe, yet am I of that minde, that it aſſuredly is the greateſt cauſe, for that with leſſe paine, wee peruſe nowe ſuche as are perfectly corrected, findyng the others euerie where full of faultes, blottes and errours, committed for the moſt parte, either by the leſſe ſkil, or little care of the writer: but if any one were founde, perhaps emong the others faultles, neither was he to be had, or to bæ peruſed of all men, ſo that good letters then floriſhed not, as thei now, and this daie, doe vniuerſally euery where. How be it ſince licence firſt was graunted, by Princes to Printe, all bookes, fabulous, wanton, and fruitles, farre better had it bæn, in this reſpect doubtles, that the waie to printe had neuer bæn, to man yet, or knowne, or vnfolded: For it deſtroieth and withdraweth from vertue the good minde, principally of youth, whiche noſeled in theſe follies, leſſe affecteth, or deſrethe ſtudie of better leſſõs. Leauing then to ſpeak more of the commodities of printyng, deſcende we to the next, the practiſe of hand writing, which alſo in my iudgement, is this daie more perfecte, more curious, and more abſolute, then at any tyme heretofore, in what age ſo euer. Concernyng which matter, Quintilian giueth ſome rules, not leſſe worthie to bæ obſerued, as alſo the learned Eraſmus in his booke, of good, and perfect pronunciation. But of this kinde of hande writyng, will I onely

speake, by the sole meanes of whiche, as hath the said Erasmus, certaine blinde menne haue learned orderly to write. Thei did to bee made a table of Porphire, of bone, or otherwise of mettall, in whiche was ingraued, euery the letters, as a. b. c. &c. then tooke thei in hande some small, and pretie instrumente, at the poincte very fine, sharpe, and subtile, suche, and so well fined, that with ease thei might drawe it, through euery the aboue saied letters, their handes at first by some other, wel directed, whiche thyng by long practise, thei shall in the ende conceiue, hauyng the true forme of eche letter in minde, followyng it still, with continuall vse, and industrie, by little, and little, shall in the ende growe so perfecte that afterward thei shall bee able, to frame them on any other matter, where though thei some tymes faile, yet commonly, and for the moste parte, thei shal doe it well. And thus in fine, thei maie write in paper, by iuste order, and proportion, what so euer, either offereth it self to the minde, or phantasie.

Of the first Libraries that euer were in the worlde, and how the men, of that tyme vsed, to haue the Images, or purtraites of the learned in theim.

Chap. 3.

IT is to be thought, that the firste bookes, and libraries, that euer were in the worlde, were in the beginnyng among the Hebrues: for as it is euident, that letters were there first knowen, and the perfect vse of theim, so is it to be supposed, that they also had some care, to kepe, and preserue, that which they at any time had committed to writing. That whiche is as well verified by the authoritie of Iosephus here after alleaged, as also by that wee reade in holy write. Isidorus reporteth

that

that after the Chaldians hadde burned the libzary of the Hebrues, with all and euerie their bookes of the lawe, the Hebrues being retourned backe againe into Hierusalem, the prophet Esdras illumined by the holy ghoste, remedied this harme, wzityng againe these bookes, and reducing theim into the number of twentie two, which was the pzecise number of the letters of their Alphabet. Whence it is manifest that after Moyses had wzitten, the Hebrues incontinently framed to theim selues a libzary, foz the better conseruation of the saied bookes of their lawe, as well these I meane, that wee pzesently haue of the olde Testament, as also the others, of which we befoze remembzed, among whiche was the booke of Enoch, alleaged, oz sited by sainct Iude the Apostle, in his Epistle aboue specified, the boke of the warres of our sauiour, wherof mentiõ is in the twenty and one chapiter of the booke of Numbers, the booke also of the true seruauntes of God, vouchte in the seconde booke, and firste Chapiter of the kinges, the bœke of Samuel the pzophet, remembzed in the last Chapiter, of Paralipomenon, the booke of Nathan the Pzophet, with many others, which all sæmed to haue bien bzunt, oz other wise consumed. So that it appeareth euidently, that the Iewes had their libzaries, and that those of the Gentiles, were after thẽ and later. The Grækes repozt, that the firste that euer ozdained any publike libzary was Pisistratus tyzanne of Athens, whiche after was augmented and inricht by the Athenians: whither when as Xerxes after warde came, he remoued the libzary thence into Persia, where it was diligently, and carefully pzeserued, vntill longe tyme after, that Seleucus, named Nicanor gatte them thence, and bzough theim backe againe to Athens. These thinges are repozted of Aulus Gellius, and Isidorus, whiche both affirme that this libzary, grewe daily after this, to be verie riche of all bookes of what sozt so euer. Howbeit the libzary of Alexandria in Egypte, whiche king Ptolomie

A. Gel. in his sixte booke. Isidorus in his sixte booke.

lomie by his onely meanes framed, was assuredly the moste excellenst of all others in the worlde, for that there in was founde all the olde Testament, the other scriptures also of the seuentie two interpreters with infinite others, famous, and learned workes. Plinie notwithstandyng againe reporteth, that the kynge Eumenes in contempte of Ptolomie, did an other to be erected in the Citie of Pergama. A. Gellius, and Am. Mercellinus writte that in the librarye at Alexandria in Egypte, were at one tyme seuen hundren thousande bokes. Seneca in like sort on the number accordeth with theim, whiche althogh it might seme almoste incredible, yet who so hath redde of the sumptuous larges, and excessiue profutiō of the kinges of Egypte, as well about sepulchers, Piramides, temples, as also other common buildyngs, and shippes, with infinite suche others, of inestimable price, some parte, of the whiche Budeus, in his annotations on the pandectes verie well remembereth vs, and Lazarus of Baif, in hys booke intituled, *ars naualis*, reporteth that this librarie seemed nothing to hym impossible. From euery parte, and corner of the worlde, bookes were daily brought, to the better furnishyng of this librarye, written also in all tongues what so euer then knowen, of which none had any charge, but suche as were beste learned. Some for the poetes, some for histories, others some also for the others, of other faculties and sciences, whiche all were wasted and consumed with fier by the impacable fury of the Soldiours of Cæsar, whiche euen thether followed, and pursued the great and mighty Pompe, ouerrunning also at that same tyme the force of Ptolomie, brother to Cleopatra. Concerning that other, so riche of bookes, and so famous, by the paine and labour of Eumenes in Pargama, Plutarche in the life of Marcus Antonius, saieth, that he thether had gathered two hundred thousand volumes euery one from other of sundrie, and diuers matters. As touchyng the librarye in Greece, Strabo affirmeth, that Aristotle

ristotle was the first that euer gathered or brought toge-
ther any bookes in Athens: where in he lesse accordeth
with other historiographers, whiche attribute the com-
mendation of that so honest a dimerite onely to Pisistra-
tus whiche was as is euident many yeres before Aristo-
tle, wherefore we muste in this place vnderstande, that
Strabo mente his wordes of a meane, and priuate perso-
nage, and not of king, or prince, as was in effecte Pisistra-
tus. Howbeit, very likely it is, that Aristotle herein was
aided, by the buste paine of Alexander. After all these an
other was erected in Rome, both publike, and common
by Asinius Pelion. But the first that euer brought greate
store of boakes thether was Paulus Emilius, after the
conqueste of Perseus. And after hym againe L. Lucullus,
which he brought among other thinges as a praie out of
Pontus. Iulius Cæsar againe, with like care inrichte thys
library, committyng it to the charge, or keepyuge of M.
Varro, whiche afterwardes with some others in Rome
was brunte & destroyed, by meanes of the often sackyng
and subuersion of that citie. Whiche neuer the lesse was
restored againe by the Emperour Domitian, who euery
where and in all countries made diligent searche for bo-
kes, causing with the same, that famous library in Gre-
ce, to be trasported and brought from thẽce vnto Rome,
whence it is euident, that al Ptolomies library was not
there consumed as we before saide it to bee with fier, for
that some parte of it was now cõueighed to Rome. Far-
ther Paulus Orosius geueth vs to thincke, that it throw-
ly in deede was not brunt, and consumed, when he saith
that there were burned only four hundred thousand, for
that the number of bookes there, as we reade in others,
was no lesse then seuen hundred thousande, so that wee
may conclude thre hundred thousand to be saued, how be
it, diuers histories passe this in such sorte, as if none had
been reserued from the rage of the fier. But to retourne
to the library of Rome, the saide Paulus Orosius saieth,

that in the daies of the Emperour Commodus, this saide libzary was once againe burned, and that Gordian (as the others) to repaire it, gathered againe fiftie two thousande volumes, whiche all as some repozte were geuen hym by the testamēt of Seranus Samoniquus, whose thei first were as hath Iulius Capitolinus. Besides these were many others both noble, and riche libzaries, gathered by our elders, as well pziuate, and meane menne, as greate Lozdes and Pzinces. The firste libzary that euer was knowen among the Chzistians, was that, as recozdeth Esidorus of Panphilius the Martir, whose life is at large wzittē by Eusebius, in whose studie after his death, were founde thirtie thousande diuers volumes. One common vsage oz custome, was ozdinary in the olde age, to wzite, that they had in their secret Cabinetes, oz Studies, the perfect Image and purtraite, of all suche as had in anie sozte, excelled in learnyng. Plinie wziteth, that Marcus Varro beyng yet then liuyng, merited foz hys rare vertue, and knowledge in good letters, that hys Image shoulde haue place, in the libzary of Asinius Polion. Cicero wzote to Fabian, that hee shoulde pzouide hym, of some purtraites, the better to adozne and beautifie hys study. Plinie the yonger wziting to Iulius Seuerus, saieth, that Ere. Seuerus, a man verie well lettered, would ozder in his studie among other his purtraites, the Images of Cornelius, and Titus Arius. Of these thinges finde wee euerie where sufficient, and good pzoofe: whose libzaries as also those of other learned men, and greate Pzinces, whiche after in succesle, and pzocesle of tyme followed, were destroied, and defaced by the Gothes, and Vandales, vntill now, that in our tyme by the greate bounty of God, infinite are founde both studious and learned, that haue gathered together houge heapes of bookes, though not in deede the tenth parte, of these aboue remenbzed, by our ancestours. And assuredly a greate nōber of those, whiche from their tyme vntill now haue been carefully

pzeserued

preſerued founde neuer the leſſe ill written, leſſe perfect, and incorrected, in ſuche ſorte that had it not been, for the grerte paines, of certaine worthy perſonages, hardlie had they euer been brought to any kinde of perfection.

¶ *Of the amitie and enmitie of ſundrie thinges, iſſuyng by priuie, hidden, and ſecrete proprietus.*

Chap. 4.

THe aunciente philoſopher Heraclitus, as alſo others ſome after hym, helde and maintained, in their diſputations this opinion, that eche thyng had his firſte cauſe or beginnyng, by concorde, and diſcorde, by peace, and enmitie, whiche is in all thynges of what kinde ſoeuer, whence alſo iſſued the generation, and corruption of them: on whiche point of Philoſophie I leſſe mynde here to dwell, of parte for that it is bothe intricate, and difficill of parte alſo, for that the reader in my phantaſie, ſhall thence reape as little fruicte, as he ſhall conceiue pleaſure. Notwithſtãdyng, we ſhall ſomewhat ſaie, of the ſecrete loue, and hatered, whiche naturally is in many thynges, whiche, whence, or how it cometh no manne directly knoweth: and is therefore aſſuredly, no leſſe ſtraunge, then marueilous. As firſt of all, the enmitie betwixte the Dogge, and the Catte, betwixte Oile, and Pitche, the Harte, and the Serpente, with many ſuche others, whiche in ſuche ſorte malice, and enuie eche the other, this ſecrete rancor, of no parte proceading from th'elementes: for the difference, or contrarietie in thynges mixte, or compounde, is to all men aperte, and euident, as wee ſee. The water firſt diſaccordeth, as of nature contrary with the fire, for that the fire is hotte and drie, but the water contrary, theſe elementes eche to other oppoſite, and repugnaunte. The water

and

and the yearth, accorde well together, but in this respect onely, that thei bothe bee colde: in the other, that one beyng moiste, that other drie, eche here leaueth the other, as his auncient enemie. Betwixt the fire, and the yearth there is a conformitie, to wete, in that thei bothe be drie a contrarietie againe, euen betwene theim bothe dwelleth, the fire hoate, that other colde. So that as these elementes of parte, agree together, so also disagree thei, of, parte as is euidente. All thynges then what so euer are, caused of these elementes, must be subiecte of necessities to these contrary qualities, whiche bee in these elementes, whence thei mixte are, and compounded. Wherfore that thyng, in whiche ruleth moste, some elementarie qualitie, borroweth his name of the saied qualitie: and so wee saie it to bee, either hoate, colde, moiste, or drie, some in more high degree then others, accordyng to the predominant force, in any these elementes. And this these bodies, contrary either to other, are the onely, and sole causes of contrary effectes, so that whence this discrepante, or different nature in thynges is, is now manifeste, and nedeth no farther explication. But this other enmitie, that proceadeth not from any the elementes, but rather from some hidden proprietie, or secrete influence, to find the true cause, and occasion thereof, would aske more earneste studie, and longer contremplation. The Dogge and Catte (as is aboue saied) eche hateth other, neither knowe we the cause why. Other creatures also see wee, that mutually are affectioned either to other, neither issueth this their loue, from any the elementes, whereof thei are composed. The Asse eateth Fenell gyante, or otherwise Sagapene, whiche in Latine maie also be called ferula, and findeth it bothe good, and toothsome, whiche to all other beastes, of Horse kinde, is a very starcke, and plain poison. The Forioieth, and liketh of the Serpent whiche neuer the lesse, enuieth all other beastes what so euer. Neither is this lesse to be merualed emong men,

then

then alſo emong any other creatures, for that man neither knowyng why, ne yet for what cauſe, eftſones at the firſte ſighte, when he ſhall mæte an other, neuer hauyng before, or ſeen, or knowen hym, will not withſtandyng diſdaine, and hate hym, and immediatly findyng againe the ſecond, no leſſe ſtraunge to hym, then the firſt, will well conceiue of hym, loue, and like hym, and that whiche more is, ſometyme will bothe honour, and reuerence hym, yea though he be in dæde, for cauſes iuſte his inferiour, little accountyng of the others, were thei though in truthe greate Lordes, and Rulers. Againe, we ſometymes ſee, twoo men ſo ſtraungely affectioned, that the one boweth hym ſelf to the will, and aduice of the other, whiche oftſones hath happened, betwirte the ſeruaunte, and maiſter, ſo that by nature it ſæmeth (the order of reaſon inuerted) that the vaſſaule was the better, no reaſon to bee giuen, of ſo greate a diſorder. In caſe ſemblable ſuche ſubiection, poudered ſometymes, with malicious enmitie, bothe is, and chaunceth emong birdes alſo, as betwirte the Eagle, and the Swanne, the Crowe, and the Kite, whiche at times hardneth her ſelf, to take a preie from the Crowe, euen out of her folded foote, or pinchyng pawes flyng. Like enmitie is alſo betwirte the Chough, and the Kite, the Egle alſo, and the Goose, in ſuche ſorte, that if you laie but one feather of an Egle, emong many, or in a heape of theſe of a Gooſe, that one waſteth, and conſumeth all the others to nothyng. The Yarte is mortall enemie vnto the Snake, for with his vehemente reſpiration, aboute her hole, he drawe th the Snake out, by force of his breath onely: and without more incontinently deuoureth hym: for proofe whereof, who ſo pleaſeth to burne, onely ſome ſmall parte, or portion of his horne, ſhall finde that no Serpent, will abide the ſmell thereof. The Crowe, the Aſſe, and Bulle, in like ſorte diſagree, whoſe iyes the Crowe ſtill beaketh, and laboureth to plucke out. The birde called Elore, ſuf-

fully counterfaiteth the braiyng of a Horſe, by meanes whereof, he as commonly feareth the horſe, as the horſe by the ſame meanes feareth alſo hym. Greate enemies to the Woulfe, is the Fore, the Aſſe, and the Bulle, betwixt the Vultur alſo, and the Ele, nature hath proclaimed continuall warre, and hoſtilitie. The mightie Lion dreadeth, and feareth the Cocke, he alſo flieth the fighte of fire, and the noice of a carte, the Panther in like ſorte, the preſence of the Hinde: the Scorpion purſueth with fatall enmitie, the Tarentula, whiche in Latin we maie call Falanga, whoſe venime, when he hath bitten any mā is no waie (as ſome write) cured, but by pleaſant harmonie, and Muſicke, and the malice of theſe twoo beaſtes is ſuche, and ſo impacable, that who alſo is ſtonge, or bitten of the Scorpion, findeth preſente remedie in that oile, where the Tarentula, or Falanga hath tofore bēen drouned. The monſterous, and houge Elephante, bothe feareth, and flieth the ſimple Serpent, he trembleth at the preſence, and ſight, of a ſhepe, he by no meanes indureth the grunnyng of a Hogge. The Horſe, Aſſe, or Moile, with greate paine abideth to ſée the Weſell, the Knite, or wode Cocke, hardly dwelleth in the ſight of the houſe Cocke. There is a kinde of Faucons, whiche Ariſtotle calleth Tico, that liueth in continuall warre, and enmitie with the For, neuer miſſing to fight with him, where he ſo at any tyme findeth hym. Elian mindeth vs of inceſſante malice, betwixte an other ſorte of Faucons, called Pelagra, and the Crowe, betwixte the Crowe againe alſo, and the harmeles Turtle. Betwixt the Dule and the Curlue, & in fine, betwixt the partridge and the Tortuis The Pelican aboue all other birdes, hateth the Quaile, and the Horſe, without compariſon, with moſte paine indureth the ſhamois. Like enmitie is alſo naturallye emong fiſhes, the Crabbe maie not abide in cōpanie with the Diſter, the Dolphin, and the Whale flie eche the other, the Cunger naturally hateth the Lampraie, and

Diſter.

Diſter. The Diſter on the Ele, hath ſuche a predominãt, and malicious force, and the Ele in ſuche ſorte abhorreth and feareth hym, that if by happe the ones ſée hym, ſhe incontinently dieth thereof. The Pike fatally proſecuteth, the fiſhe of ſome, called Mongilla, or Mugra: the Snake beholding a man appareiled, wiſheth him harme and hardeneth her ſelf, as ſhe maie, to bite, and annoye hym, but ſeyng the ſame naked, feareth againe, and flieth hym. The Ratte, or Mouſe rather, is to the Snake an auncient enemie, as well when ſhe is buſied in couching her Egges, as alſo in the Winter, when ſhe lieth deepe hidden, in the intrailes of the yearth: by meanes whereof, the Snake to liue in more ſecuritie, heapeth togither in her hole, good ſtore of prouiſion, meates fitte, and wel pleaſyng her aduerſarie the Mouſe, to the intente that the Mouſe beyng well fedde therewith, ſhe at that time might forget, her farther rage, and malice. The Woulfes malice towardes the Shepe is ſuche, and ſo naturall, that if you make a drumme of the ſkinne of a Woulfe, the Shepe with no leſſe feare, flieth the ſounde thereof, then if the Woulfe were liuyng, and preſent then before hym. Farther alſo ſome others affirme, that if you make any ſtringes for the Viall, or Lute, of the guttes as well of the Shepe, as of the Woulfe alſo, you neuer ſhall accorde them, or frame thence any harmonie. If ye hange the ſkinne of a Woulfe, either in your ſtable, or Shepehouſe, or where your flocke is fodthered, the ſighte, and feare thereof, forceth theim to forget their feedyng. The Mouſe by a ſecret proprietie, ſo muche enuieth the Scorpion, that whom ſo euer he impoiſoneth, is by clappyng of a Mouſe, on the parte affected, cured. The Viper and Snake, dread meruailouſly the Crabbe, whiche naturally hath ouer theſe wormes, ſuche aſſured maiſterie, that if a hogge by happe, ſhould be bitten of the Viper, he immediately expelleth the poiſon, hauyng eaten of the Crabbe. Beſides, whiche moſte ſtraunge is, aſſone as

the Sunne entreth into the signe of Cancer, all Serpentes then languishe, as sicke of some maladie. The fishe called Scorpio, and the Crocodile, wage continuall battaile, eche killyng still the other. The Panther in suche sorte feareth the Dunce: that as some write, he suffereth hymself to be slaine of hym, without any kinde of resistance: and also if you hang the Panthers skinne, in that place where you keepe the Dunce, the Panthers skinne will then pill, waste, and consume. Suche is the enmitie also of the Chough, and the Dawe, that as Aristotle reporteth, eche robbeth, and destroieth the others Egges. The Waspe liueth in continuall warre with the Spider: as doeth the Ducke also, with the Mouse or Ratte, eche seekyng to deuoure, and eate the others ponge ones. The Kite continually malliceth, and hateth the Fore. There is a small kinde of Haukes, whiche Plinie calleth Esalon, whiche with fatall enmitie, pursueth still the Crowe, he searcheth out her neste, and destroieth her egges. The hogge hardly indureth the presence of the wesell. The Woulfe, and Lion are enemies so contrary, that the blood of the one, will not bee mirte with the other. The Mole or Wante, so disliketh of the Ante, that he abideth not in the place, where the others bee. The Spider wageth priuie warre, against the Serpent, and as Plinie reporteth, doeth hym shamefully to dye. Besides all these, emong thynges also voide, and lackyng life, like repugnancie, or contrarietie of nature is to be found for as wee firste saied, oile is enemie to Pitche, for triall whereof, who so putteth oile into a pitchie vessell, shall see that the Pitche will sone consume the Oile. Oile againe disagreeth with water: as doeth also in like sorte Lime, but Oile and Lime liue in perpetual league, and amitie. The Olive hath a secrete, & hidden force, against the vnchast lecherer, suche in deede, and so straunge, that as it is written, if a woman lesse chaste, attempt to plãt hym, she shall languishe, and die of it, the trẽ also withereth.

reth. The Colewort hardly groweth, beyng ſowen nigh to Maioram. Salte water wareth ſweete, mixte with Wheaton flower, in ſuche ſorte, that within twoo howers afterward, a man maie eaſily drinke thereof. We might in this place loade the reader, with infinite ſuche examples, of fatall, and mortall enmitie, as well emõg thynges hauyng life, as alſo others inſenſible, whiche al to tarrie, were long and tedious: as on the other ſide alſo wee might ſpeake of many thynges, that ſecretly accord well by the priuie inſtincte of nature, as of the Pecocke, and the Pigion, the Turtle, and the Popingaie, the Thruſhe, and the Crane. Ariſtotle reporteth a ſtraunge example of amitie, betwixte a certaine kinde of Sparowes, and the Crocodile, he ſaieth, that this houge beaſte openeth his mouthe, to th'intent, this little birde ſhould come in there at, to beake, trimme, and make cleane his teethe, to purge his gummes, and eaſe him euery where, and in fine addeth that this Sparrowe, feedeth, and pleaſeth, in that lothſome filthe, he there gathereth. It is alſo ſaied, that the Fore loueth well the Crowe, the Dawe alſo the Henne of India, and in fine the Larke, an other birde called the Ioncke. The Fore is neuer indomaged by any kinde of Snake, the Pigion ioieth in the preſence of the Turtle, the Partridge alſo with her beloued the Wooddoue. The fiſhe, in Latine called Talpa marina, is aboue all others fauoured, and beloued of the Whale, whiche as witneſſeth Plinie, rolleth carefully before her, aduiſyng her where to ſhonne the whirlyng gulfes, and deepe holes. Behold now the meruailous woorkes, and ſecrete force of nature, through the prouidence of GOD, moued, by the influence of the Starres, and Planettes, whiche all wee finde ſufficiently, and well authoriſed, by Plinie, Ariſtoile, Albertus Magnus, Elian, Marbodeus the Poete, in his bookes of the nature, and proprietie of ſtones, with many others, bothe auncient, and late writers as well of the nature of beaſtes, as of other thynges.

By what meanes both amitie and enmitie procede from the heauenly, and celestiall influence: and why a man hateth or loueth an other.

Chap. 5.

AS we haue aboue saied concerning the secrette, and priuie force of nature, so are there certaine Starres and Planettes, whiche haue more perticuler dominion on some thinges, then on some others, forcyng by their priuate influence some assured proprieties, whiche neither are caused, bee of any elimentarie qualities: how be it, we neither yet may properly saie, that there is any hostilitie, or discorde betwirt the starres or signes in heauen. Notwithstandyng the auncient philosophers and Astrologians, considerynge the sundrie and contrarie effectes of the influēces, caused by the Starres and Planettes in these our yearthly corruptible and inferiour bodies, by their onely motions and irradiations, haue attributed vnto theim for iust cause, diuers qualities, as well of ametie, as enmitie together, whereof we finde most aperte, and plaine demonstration as well in Guido Bonatus, as Schonerus, and infinite others, Mars and Venus are enimies to Saturne, Iupiter also and Mercurie malice eche th'other: the Sūne and the Mone with all other Planettes liue in leage perpetuall, and amitié with Iupiter, Mars onely excepted, generall ennimie to theim āll, Venus alone exemted. Iupiter and Venus with like loue imbrace the Sunne, whose cōtraries are Mars Mercurie, and the Mone. Venus fauoureth all th'others, and is sole ennimie to Saturne. So is there then betwirt these (whiche to be shorte I passe ouer) bothe amitie, and enmitie, as is aboue saied. The case then thus standyng those thynges that are subiecte, as gouerned by any one Planette, muste, by inclination naturall, either loue, or

disdaine

diſdaine, what ſo els is ſubiect to any other, bée it either Planet, ſigne, or conſtellation, accordyng to the conformitie or diuerſitie of nature, whiche ſhall bee betwixte theſe ſtarres whiche rule, and raigne ouer thē, and then is this enmitie, of greateſt force, and efficacie. Whē that betwixt the natures, & qualities of theſe Planets, vnto which thei bée in any reſpecte ſubiecte, bée of moſte repugnant, and contrary nature: as on th'other ſide, that mutuall amitie, ſhall ſo muche be the ſtrōger, as the conformitie of theſe celeſtiall bodies, ſhall bée either nigher, or greater. And this ſupernall force, or cōſtellation, no leſſe extendeth it ſelf to man, then it alſo doeth to euery other creature. Yow bée it man, beyng of more frée, and aduiſed determination, although he of parte fæle this repugnancie, or inclination, yet by grace is he able to withſtande, and reſiſte it, where as other creatures voide of reaſon, not vſyng this priuilege, are ordered, and carried euery where, accordyng to their naturall inclination, executyng to their vttereſte, what ſo ſæmeth to theim agreable: theſame alſo is incident to hearbes, and to plantes. Concernyng the mutuall loue, or affection betwixte men, Aſtronomers affirme, and emong thē their Prince Ptolomie, that thoſe, that in their natiuitie, ſhall haue one, and the ſame ſigne, for their aſcendente, ſhall like, and loue very friendly togither, as alſo ſemblably thoſe, that haue bothe the Sunne, and the Moone, in any one ſigne togither. And againe, thei adde that to theſaid purpoſe, it ſufficeth to haue one alſo, and the ſame Planette dominatour, in their birthe, or natiuitie, for it naturally prouoketh loue, and conformitie of nature, or if one Planet, to'bothe be not perhappes lorde, it yet ſufficeth, that the two, be frendes themſelues togither, or that, the one beholde the other, with good, and fauourable aſpecte: whiche eaſily is ſæn, the figures of bothe natiuities erected. Greate helpe alſo groweth to this conformitie, if thei haue ſome parte of Fortune, in the ſame ſigne, or

houſe

house togither, and that the house, or signe, in which the Moone shall bee, in the natiuitie of the one, shall haue a fauourable aspecte, in the birthe of the other: for as thei more, or lesse shall accord in these conditions, so shall the affections of the parties increase, or els diminish. Whēce it is, that twoo menne hauyng to doe, one, and the same thyng, the third without his desertes, or cause what soeuer, is affectionate, and leaneth, as sworne friend to that one, and on the other side wisheth harme, and finister Fortune to that other, without any annoye, or offence on that side committed: whiche might happen to twoo suche, whose ascendentes were of repugnante qualities, and of a contrary triplicitie, the lordes also of their natiuities, of nature opposite, and enemies, as the Sunne, and Mone in oppositiō, in signes of diuers natures, and that these Planettes, in the birthe of the firste, bee in vnfortunate aspectes, to these of that other. For these thinges, and suche others, as here might bee alleaged, are the causes why one beholdyng an other, conceiueth straight against hym, some inwarde disdaine, or pleasure (as is euident when we see twoo men playyng togither, fight, or dispute for what matter so euer) for that neither standyng bound, to the one, or the other, neither euer hauing knowen theim, who, or whence thei are, wisheth notwithstandyng, the desired victorie soner, to the one, then to the other. Concernyng that, whereof we haue spoken that one manne without any occasion, should so muche dread, or feare an other, that he submitteth hymself, and boweth, faine, and gladde to bee ruled by hym, though in deede he bee his better, more worthie, or more honourable, the case is euidente, and by erperience common. Of whiche al, Ptolomie giueth this reason, saiyng: that who so in his natiuitie, shall haue his lorde, or ruler, or for better demonstration, to exēplifie of twoo, of which the one hauyng the lorde of his natiuitie, in some signe ascendēt, in the firste, or Easte angle, the other in the Southe, or

tenth

tenth angle, the house of honour, he naturally ruleth, or-dereth, and gouerneth the other. The semblable againe also chaunceth to those, in whose natiuities, the one hath that Planette for his lorde, whiche to the other is moste vnfortunate, voide of euery kinde of dignitie. If twoo also haue one, and thesame signe, for their ascendēt or otherwise for their lorde, and ruler one Planet, he to whom this Planet shall bee of moste force, and authoritie (as was aboue said in beastes voide of reason) shal naturally rule, and haue dominion ouer the other. When then this aduauntage, happeneth to suche a one, as is of the other, bothe loued and fauoured, he by meane thereof, immediatly bothe ordereth, and gouerneth hym: but if it chaunce, or betide, percase to a poore seruaunt, or vassaule, he then assuredly is faithfull, obedient, and loiall, if to twoo friendes of equall birthe and habilitie (as is, and hath many tymes bēn sæn) eche then liueth with other, in moste perfecte integritie, the one for the moste parte ordering, euery the affaires, or busines of the other.

¶ That the memorie maie be hurte, and that it also by arte, and by pollicie maie be fortified. Chapt. 6.

When as the memorie in mamme, is a thing moste excellent, so also is it very daintie, an delicate, obnorious, and subiecte, to sundrie misfortunes, as to sickneſſe, hurtes, and woundes on the heade, age, sodaine feare, faules from high places, with many suche others. All whiche offende, and hurte the memorie, indomaging her vsuall place, or seate, as also the organes, or instrumentes thereof. Whence it commeth in this place to bee considered, that some by the weakeneſſe, and debilitie of memorie, haue vtterly forgotten all thynges, what

soeuer thei ones knew, or otherwise had learned. Some again in one thyng haue bẽn onely maihemed, as Plinie well noteth, of Messala Coruinus, who after a disease (of whiche he well recouered) liued euer afterward in suche case, that he neuer could remember, his owne proper name. Valerius also discoursyng of miracles, reporteth that a learned man, by the knocke of a stone, whiche he receiued on the head, forgatte what soeuer he before had profited, in any the Sciences, or other good studies, and yet notwithstandyng in al other affaires, was of memorie as freshe, and as perfecte as at any other tyme. An other by a faule, from a place on high, forgat also to know his owne naturall parentes. I haue bothe red, and heard it reported, that Franciscus Barbarus, a man of our tyme, not meanely learned, but especially in the Greke, wherin he moste pleasured, by the meane of a maladie, wherwith he was troubled, forgate all what soeuer he before had gained, in the ripe, and eracte knowledge of the saied tongue: remainyng in all other thinges, no lesse learned then at the firste, a thyng in trouthe very straunge, and merueilous. It is also recorded, that Georgius Trapes. a man famous for his learnyng, forgatte in his age, what so in good letters, he tofore had profited. And as we finde here, that memorie in manne, by sundrie occasions, maie well be weakened, so also finde we some, that naturally haue had fainte, and slippyng memories. The Emperor Claudius here in so holted, as Suetonius writyng his life, reporteth, that some tymes hauyng in bedde by hym his wife, incontinently after he had talkte any thyng with her, he so became vnmindefull of hym self, and all other thynges, that he would aske where she was, why she came not to bedde, and why she so longe taried. And hauyng doen to death on a tyme, a noble man, the daie following made inquirie for hym again, to determine with the others of his counsaill on controuersies. Herodotus Sophista had a soonne, of so simple a memorie, that by no

Plinie lib. 7. cap. 8.

labour

labour poſſible, he could learne, or attaine to the knowe-
ledge of the letters by order, by meanes whereof, the fa-
ther (who ſo muche deſired, his enteraunce in learning)
the better to bryng hym to ſome kind of fælyng, did to be
foſtered in his houſe, twentie fower younge boies, all of
his owne age, to euery of whiche for name, he gaue the
name of a letter, to the intente that he acquainted with
theim, and callyng theim by their names, might alſo
remember the noumber, and order of the letters. And as
it is ſaid aboue, that ſodaine feare eftſones troubleth the
memorie, ſo aſſuredly true is it, that although in deede it
vtterly deſtroie not the memorie, yet at times it forceth
manne, to forgette theſe thinges, that he before carefull-
ly with paine, had committed vnto her, as it ones happe-
ned to Demoſthenes, a moſte excellent Oratour, whiche
paſſyng imbaſſadour, to Philippe king of Macedonie, felt
in hym ſelf ſo ſtraunge an alteration, beyng preſente to
vtter his charge, before ſo puiſſante a prince, that hauing
paſt in ſome little parte, of his premeditated oration, ar-
reſted of the ſodaine, forgettyng that whiche remained,
as if he neuer had before thought thereon, or in any ſorte
digeſted it. The very ſemblable reade wee of Theophra-
tus, whiche being mounted in his chaire, would haue vt-
tered ſome woordes, before the Areopagites of Athens,
of Herodes the Athenia, who receiued in charge, to haue
ſpoken before the Emperour Marcus Antonius: of Era-
clides in the preſence of the Emperour Seuerus, at leaſt,
as is lefte vs, by recorde, of Philoſtratus. And almoſte in
this our age Bartholomeus Socinus, borne at Sienna, a
man abſolutely grounded, and learned in the lawes, aſſi-
gned imbaſſadour for his countrie, vnto Pope Alexandre
in whoſe preſence (as the maner is) when he a little
while had ſpoken, abaſhed ſome thyng by the ſighte, and
preſent beyng there of theſe princes, whiche were there
aſſembled, beyonde the wonted number, forgat hymſelf,
ſodainly ſo amazed, that he farther in order, could not pro-

nounce one woorde. To me also suche an alteration ones happened, as was that other aboue remembred of Demosthenes (not that I would here enter into comparisō) in the presence of a worshipfull, and learned audience, and that by the greate affection, whiche I had, to the consideration of my cause, whiche in suche sorte altered me, before all the senators, that I lesse able was to ende my matter there beganne, though before I had wel thought there on and well disposed it in order. Now that the memorie maie bee aided, and preserued by arte, can of no man, what soeuer, for any cause bee doubted, of whiche, and whose remedie, many a learned hande hath curiously written. As Solinus, and Quintilian bothe at large, and in many. Seneca also in the place aboue alleaged, where he reporteth this arte memoratiue, to be so facill, and easie, that in fewe daies all men, maie bee well skilled therein. It is also written, that Cineas, the ambassadour of the renoumed Pirrhus, practised this arte to help, and aide his memorie. Plinie, and Quintilian write, that Simonides firste founde this meane, to preserue the memorie, although the saied Plinie affirme, that Metrodorus reduced it afterwarde to perfection, who also by that arte meruailously fortified, and confirmed his owne memorie. Cicero in his boke de oratore, Quintilian also, and Valerius in his miracles, reporteth, that Simonides on a tyme inuited, with sundrie others, to a greate bankette, the house where thei feasted, sodainly fel doune, by meanes wherof no one escaped that death, Simonides excepted, who euen in that instante rose, and went forthe, called by some one, he neuer yet knewe who, by whiche happe at that tyme, he there saued his life. And the histories recorde, that when the deade bodies were drawen out, whiche were many, all inuited geastes, to that so infortunate a dinner, Simonides declared where, and in what order euery of theim were plaste, and satte at the table, euen then, and in that instante, when the house so

Pet. Crinitus lib. 5. cap. 3.

fell

ſell on theim. The eramples that might bee alleaged, in this place, to this purpoſe, are many, but it ſufficeth vs, to arreſte on that, whiche is ſaied. One other thyng alſo, riſeth here to be noted, whiche is that the Philoſophers, and principally Ariſtotle, finde a ſcruple, or difference, betwixte the memorie, and recordation, for that memorie ſaie thei maie be, as well in beaſtes, as in man, although not in ſo perfecte, and in ſo abſolute a ſorte, and maner, but recordation to man onely, and to hym alone is proper, whiche is to recorde with diſcourſe, ſtudiyng on thinges, as in caſes of contemplation, deſcendyng from the generall, to the partes, and perticulers, not omittyng, the circumſtances bothe of tyme, and perſones, and that all with due conſideration, and aduiſe: for beaſtes voide of reaſon, remember alſo the place, where thei at any tyme haue hardly been intreated, the Horſe ſhunneth to dwell, where he hath been harmed, and in like ſorte all others, more or leſſe in their degrées. But as wee haue ſaied, recordation then in man, is muche more abſolute, and perfect, aſſiſted with ſounde aduiſe, and intelligence, orderly paſſyng from matter to matter. So that accordyng to the opinion of Ariſtotle, that manne, that hath a moſte ſharpe, and fined witte, is alſo of better recordatiõ then an other, though ſome other perhaps erceade hym, in the perfection of memorie: for that to recorde well, is a certain maner of inueſtigation, whiche forceth the memorie as it were ſlepyng to awake, to call to minde, and to remember, any thyng, what ſoeuer, wherefore the moſte quicke, and beſte fined wittes, ſoneſte conceiue thynges, and committe them to memorie, and memorie by recordation, maketh of them again, at all times faithfull reſtitution. The Grekes emong others many, the vanities of their Goddes, adored, or reuerenced a Goddeſſe of memorie, in ſuche ſorte that this forte, or power, of the minde, hath euermore bẽn hadde, in greate reuerence, and eſtimation. Wherefore to conclude, man ſtã-

deth highly bounde vnto God, for this so heauenly, and excellent a benefite, and ought studiously to indeuour, to maintaine, and preserue it. Marcilius Ficinus in his boke, de triplici vita giueth sundrie instructions, and preceptes to this purpose.

In what honour, and reputation, Philosophers, Poetes, and all others, in what arte, or science', soeuer they were learned, liued with Emperours, Kynges, and Princes, in tymes past.

Chap. 7.



Rulie and for iuste cause maie we not complaine, of the want of learned men, in euerie arte and science: but on th'other side I see good letters to mourne, that they nowe bee not so well estimed, and thought of, ne yet so well recompensed of princes in this age, as the well lettered in tymes paste were, by Emprours, Kinges, and other noble personages in those daies. And to speake the truth, whither in dede thei haue so good reason to plaine them I will passe it nowe in fewe, and in place of disputation, wil only remēber here some fewe histories, or examples of auncient princes, and sundrie Monarkes, which so fostered and fauoured the studious, & learned, that entring into comparison of their vertuous demerites, with these others that liue now in these our vnhappie daies, it may be euidēt to all men, what cause thei haue in truth to sorrowe, and to complaine. Firste to beginne with that most excellent, and most victorious Pompe, of whom we reade, that when he subdued, and vanquished Mithridates, with others many victories, and aduentures of armes, beyng entered Athens, with all his spoyles triumphantly,

phantly, the Enſignes and Standers of his ennimies borne before him, as was thã the maner of the Conſulles, and Romaine Capitaines, was aduertiſed that the Philoſopher Poſsidonius laie preſently then ſicke, and diſeaſed in his bedde, who deſirous to viſite hym, woulde not onely honour hym with hys perſonall preſence, but approchyng nigh vnto his houſe, commaunded that hys foreſaide imperiall Enſignes, ſhould alſo be carried into the philoſophers Chamber with him: for that in his aduice, all Kinges, and Emperours, ought true duetie, and reuerence to learning, and vertue. This then, and in this manner bowed he to this poore manne, that woulde haue refuſed to haue ſtoopt to any Prince then liuynge. Denis the tyrante Kyng of Siracuſa, hauyng wounde by intreatie, the diuine Plato to come, and viſite hym, and vnderſtandyng that he was on the waie comyng, iſſued in merualous pompe of purpoſe to mæte hym, whom he receaued into his owne coache, drawen with white horſes, with moſt greate and ſolemne triumphe, that was to be deuiſed poſſible, for the marueilous reputation, in thoſe daies, due to the learned. Alexander determinyng to ſacke, and deſtroie the toune of Thebes, commaunded firſt that no man ſhould touche in any wiſe, the houſe of the Poete Pindarus. In what honour Virgil liued, and reputation with Octauian, is euident to all men through out the whole worlde, whom the people of Rome healde in ſuche admiration, that as Plinie in his ſeuenth booke amplie recordeth, when hee entered into the Theatre to pronoũce ſome his verſes, al the multitude roaſe to him, doyng hym no leſſe reuerence, then they did to the Emperour; and that which more is Silius Italicus a famous Poete a Spaniarde borne, hadde his daie of natiuitie of all menne ſo ſolemnized, that they more carefully did, with more reuerence, and deuotion prepare to adorne to bliſſe, and ſanctifie that daie, then they did any others, that hadde any care to ſolemnize, or beutifie his owne

birthe,

birth. The giftes also that were presented vnto Virgil, as well by Octauian, Mecænas, and others, were sutche, and so riche as reporteth Seruius, that he in shorte tyme was found to be worth no lesse then six thousande Sesterces in redie mony, whiche with vs mounte to twoo hundred, and fiftie thousande frenche Crounes: he hadde in Rome a sumptuous, and an honorable palais, by meanes wherof Iuuinal in his seuenth Satyre, accompted him for one of the richeste in that tyme. On a daie this Poete in the presence of Octauiã, & Liuia his wife, mother to Marcellus, vtteryng certẽ verses of his AEneidos, and drawyng to the ende, where he with suche an excellent grace, and comely maiestie, had also some thinge saide of the aboue remembred Marcellus, whiche lately before hadde then yelded to natnre, in suche sorte, that the poore passionate, and sorrowfull mother, beganne to faint, falling into an extasie, not hearing the ende or last of his verses. But afterwarde reuiued, commyng againe to her selfe, cõmaunded that for euery verse that she then had loast, that ten Sesterces shoulde bee numbered forthwith vnto Virgil, who after that she fainted pronounced, by accompte, iuste one and twentie, for whiche all he receaued as was her commaundemente a rewarde mountyng to the value of fiue thousand Duckettes. It is written that the people of Siracusa, had certen Athenians prisoners, which by hart had learned some verses, out of the Greke poete Euripides, which at tymes thei applied in talke, as occasiõ best serued theim, by meanes wherof onely, in th'onour of that Poete, they infranchiste theim, deliuered theim, and sent theim home into their countrie, Scipio Africanus, carried euermore in warre with hym, duryng his life, the Image or purtraite of the learned Ennius, and diyng ordained, that it should be fastned on his tombe, or sepulchre. Silius Italicus a worthy poet, was by meanes of Domician three tymes Consull in Rome, which Mercial recorded in an Epigramme thus beginnyng Augu-

sto.

ſtopia thura: but what? what honour the princes of our tyme haue dooen either to Polician, Pontanus, to Sannazar and ſuche others, I neuer yet any where hearde any thing at all. And againe to ſpeake of others, that line yet preſently, as Ronſarde in France Belay and others, Poetes lauriate, and learned men of worthy memorie. But ſome will ſaie, they yet liue, and therefore may be aduaunced, of litle tyme and fewe yeres, though of great wiſedome, and readyng, whiche all might bee compared to theſe, whiche longe ſince were, of rare wiſedome, and grauitie. Mithridates alſo, to ſpeake againe of our elders had Plato, for his learnyng, in ſuche admiration, that deſirous to haue his purtraite or Image, cauſed eche wher to be ſought one Silan to doe it, for that, for his excellencie he ſurpaſſed all others, for in thoſe daies it was accompted a ſinguler honour, to haue in places publike, the true purtraites of the learned, neither was it lawfull to haue any of theſe tables, or paintynges, but of ſuche as had dooen ſome vertuous exployte, by their wiſedome and learnyng commended to the poſteritie. For whiche cauſe the Athenians hadde the Image of Demoſthenes, with a ſubſcription of ſuche, and ſo muche honour, as neuer to fore had been graunted to any: it was thus of hym writen, that if the puiſance of Demoſthenes, hadde been ſuche as was his wiſedome, the Kyng of Macedonie had then neuer entered into Grece. Ioſephus the Iewe being brought to Rome, priſoner and captiue, amõg th'others of Hieruſalem, had not withſtanding, for that he had writen of the antiquitie of the Iewes, hys Image erected among the others of Rome. The Athenians ſtraungely againe rauiſhed with the ſinguler excellencie of Phalericus auditour, and diſciple of Theophraſtus, did his Image to be placed in thirtie partes of their Citie. Now then if theſe men were in this ſort honoured, it can not be gainſaide but that they alſo receaued ſalaries equiualent, to theſe their honors. For as Athenes writeth in his ninth

booke *de Sinosophistis*, Aristotle for his booke *de animalibus* receaued of Alexander eight hundred talentes, whiche might value of our monie, four hundred, and fower score thousande frenche Crounes or there aboute, which also is verified by Plinie in his eight booke, who reporteth that Alexander so muche desired to haue this woorke finished, and ended, that he sent many thousandes through out al Grece, and Asia, with his expresse letters and commaundementes, that thei should as well be obaied as instructed, in what so euer they sought, concerning the vse nature, manner, and custome, of beastes, foules, fishes, and suche others, to the intent they might be skilled in euerie their naturall proprieties and qualities, to the intent they thereof might aduertise Aristotle. If Homere the onely Phœnix of all the Greke Poetes, had happelie liued in the daies of Alexander, it is to be presumed that he would haue doen hym no lesse honour, then to Aristotle, for that on a tyme a certen little Cheaste beyng presented to him, in whiche Darius had euer kepte his riche, and swœte ointementes, saied (verie gladde that his hap was then to haue it) that he woulde kœpe, and preserue there in a farre more precious Dile, and with the same coucheth Homeres bookes with in it, with whiche he daily busied hymself, continually readyng theim. The Emperour Traian, for his learning onely, so muche honoured the philosopher Dion, that when hœ to recreate hymsef, woulde passe in to the fieldes, he did hym to be plaste by him, in his owne proper Coache, and so would enter, with hym in to Rome, in moste triumphant maner. In these warres which the emperour Octauian had in Egypt against M. Antonius, heesaied that he had leafte to sacke and spoile Alexandria, for the only honour and renoume of Alexander that builte it, and of parte also of the Philosopher Arrias. The saide Emperour also, ordained Cornelius Gallus Tribune of the people, only for that he was so excellente a Poete. Suetonius in the life of Vespasian

ſpaſian ſheweth, what rewardes in the olde tyme were lotted to the learned. For though (ſaieth he) that this Emperour were noted of auarice, yet fauoured hee notwithſtandynge learned exercyſes, and the lettered, and gaue to euery the maiſters, or readers of the ſciences, ſuche annuall ſtipendes, and groſſe ſummes of monie, that reducyng theim in to our monie, accordyng to the computation of Beroaldus and Budeus, eche receiued yerely twoo thouſande, and fiue hundred Ducketes. By the teſtimonie of Plinie in his ſeuenth booke, writyng of Iſocrates a Greke Oratour, is euident in what ſorte learnyng was reuerenced: for (ſaieth he) this Iſocrates, hauing ſpoken openly for a certain man, in recompence forthwith, receaued twentie talentes, mountyng to the ſumme of twelue thouſande frenche Crounes. It is alſo redde that the Emperour Antonius, ſonne to Seuerus, gaue to Appian, ſo manie Duckettes of Golde, as there were verſes in a greate booke, whiche he then had digeſted, of the nature, and proprietie, of all kinde of fiſhes. The emperour Gratiã odiuertiſed, that Auſonius the poete, wrote a verſe with no leſſe good grace, then aſſured facilitie, called him to the honor of a conſull immediatly, then which, none was greater, ſauing that of The'mperour. Domiciã alſo, though he were otherwiſe, accurſed, and impius, inricht with greate rewardes the Poete Euſtachius, whom in the daie of his natiuitie (euen in his moſt pompous and curious ſolemnitie) he did to ſitte at his owne proper table, crounyng hym with baie, or lawrell, where with poetes in thoſe daies were principally honoured. Seleyus Vaſa a Poete lirique, was imbraſed of the Emperour Veſpaſian, with curtuous, and frendly wordes euery where intertained, and in fine receaued of hym, no leſſe rewardes then the other aforeſaide Arrian for his hiſtory compiled by hym in Greke of the famous exploites, of the renoumed Alexander, as alſo that hee was otherwiſe well lettered, was ordained Conſull of

Rome by Adrian & Antoninus. Nether were these men onely this honoured liuyng, but in like sorte also after their death, by the posteritie, as is manifest, in that Ptolome kyng of Egypt, did to be erected both an Image, and Temple, nolesse sumptuous to Homer, thā to any other his goddes, what so euer. In Mantua also, long after his death, was erected an other, to the poete Virgil. That excellent Horace, though we lesse assure our serues, of hys greate substaunce, and wealth, yet was he aduaunced to greate officies, by Octauian the Emperour. Here colde I remember you many other examples seruyng to thys purpose, but I leaue to be tedious. Now if any wil obiecte here that the sage Seneca, was cruelly doen to death by the wretched Nero, I answere he was a tyranne, and did it therefore besides reason, and that he liuyng was in Rome of greate worshippe and substaunce. It is a true, and auncient prouerbe, honours make the learned, and nourishe the sciences. So finde we that in the daies, of these kynges, and Emperours, when they so fauoured the studious, and lettered, greate store was eche where founde of men wise, and learned, as when Octauian liued, Claudius, and Adrian, Vespasian, Antoninus, Alexander and others. And to speake of others that liued in these our daies, as of the Emperour Sigismonde, Robert kyng of Sicilia, Nicholas the fifte Bishoppe of Rome, Alphonsus, and Mathias kinges of Naples, & Hungarie, these also of the house of Medecis in Florence: the flower of which house liueth this daie crouned in France, followyng the steppes, and vertues of his elders, but especially of that good kyng Frauncis, in whose tyme France so florished in learnyng, that it iustly might haue been saied an other Grece, or Athens.

That lernyng is necessarie as well vnto Princes as also to all Capitaines, that liue at any tymes in armes.

Chap. 8.

I Might here remember many auncient hiſtories, beſides the true, and aſſured proofes, that Princes in times paſte were for the moſte parte learned, as that they alſo knewe, that nothynge, for fitte, or good gouernemente was more neceſſarie, then to taſte, or ſauour in any ſorte of good letters. But for as much as theſe thinges are euident, plaine, and well knowen, I will not dwell long, or ſtaie here much on theim. We reade notwithſtandyng that Philippe kyng of Madonie, ſeyng Alexander to bee borne to hym, Ariſtotle then in Athens, he ſent hym a letter to thys purpoſe notable, recited by Plutarche, and A. Gellius, in whiche he yeldeth his humble thankes vnto the gods, not ſo muche for that he hadde a ſonne then borne, as for that he was borne in the daies of Ariſtotle: whēce it is, euen in theſe fewe euident, howe muche this good prince affected and deſired that his ſonne ſhould be foſtered in all kinde of literature, to th'intent he might be ſuche a prince and capitaine, as was his fathers deſire he ſhould, and as he after proued, whom as ſone as he was of age fit for ſtudie, hēe gaue hym (as is ſaide) Ariſtotle for maiſter, whom preſentlie he inrichte with greate and large ſalaries, reedifiing alſo for the loue of this his ſonne, a houge and waiſt citie, which he to fore had raced, where he did to be builte for hym alſo a ſchole more ſumptuous, and gaie, then earſt had elſe bēen ſien. Antigonus alſo king ſome tymes of Macedonie, well knowyng how neceſſarie learnyng was for gouernmente, tickled with the renoume of the famous Zeno, a Philoſopher moſte excellent, a prince of the Stoikes, deſired beyōd meaſure, to haue him at home with hym, whiche thyng he ſtraighte attempted by letters, and ambaſſadours: whiche letters Diogenes Laercius in this ſorte remembreth: Antigonus kyng to Zeno Philoſopher gretyng: I knowe well that in riches, in the

A. Gel libr. 15. cap. 3.

giftes of Fortune, and in suche others, like thynges of reputatiō, I farre excell, and passe thē euery waie: how be it, I gladly also confesse, that thou again exceadest me, in the true felicitie, in the studies of the artes, the sciences, and Philosophie. Wherefore my desire is, that thou shouldest suggeourne here with me: whiche thyng I beseche thē graunte, and accorde me, to the ende, that I maie vse this thy desired cōpanie: whiche doyng, be thou assured, that thou shalte not onely rule, and maister me, but also shalt order, all others the Macedonians, for who so well instructeth, and ordereth well the Prince, schooleth with bountie, and vertue, all his subiectes: and that this is true, wee commonly dooe se, that suche as is the kyng, suche also are his vassaules, and suche as is the capitaine, suche continually are founde, and seen to bee his souldiers. These letters receiued, by this venerable Philosopher, he sorowed that he could not, by meanes of his greate age, aunswere the expectation of this vertuous, and good prince, but sent hym of parte, to contente hym with all, twoo of his wiseste, and beste learned scholers, by whose industrie, he profited bothe in vertue, and learnyng. Aristotle in like sorte, whose auditour Alexander was, for the space of fiue full yeres, profited him, his scholer in suche sort, that he afterward proued a moste excellente, and wise prince, suche in deede, and so perfecte, as none was founde to hym comparable, throughout the whole worlde. Beyng in the middle of his armie, he neuer would leaue, or abandon his studie, but with his sworde did to bee laied, vnder his beddes heade, Homers Iliades, and other bookes, whiche he vsually carried. So ỹ as appereth, he made equall accōpte, as well I meane of the studie of Philosophie, and good letters, as also of the conqueste of greate kyngdomes, and countries. And farther saieth Plutarche, A. Gellius, and Themistocles, that he beyng busied, aboute the conqueste of Asia, was aduertised, that Aristotle had published, certaine bookes

of

of naturall Philosophie, the same in dede, whiche he had painfully tofore redde to hym: by meanes whereof, he wrote to hym in effecte, as followeth. In very truthe Aristotle, thou haste not dooen well, in makyng common these bookes, of Philosophie, by thee composed, for how in thine owne iudgement, maie I now surpasse others, if this now, whiche thou some tymes didste teache me, by thy meanes become common, and well knowen vnto all men? I knowe assuredly, that I more affecte to excell others in learning, then in any the riches, or kingdomes, of the worlde. Whiche thing as sone as it was, ones vnderstoode of Aristotle, he aunswered that his bookes, whiche he then had printed, were so intricate, obscure, and difficill, that it was impossible, for any man to profit by theim, if hymself did not firste of all expounde, and interprete them. Pirrhus an excellente capitaine, and kyng of the Epirotes, whiche long liued in armes, at dessaunce with the Romaines, who also at tymes discomfited, and vanquisshte theim, not onely busied hymself, in the often readyng of the Sciences, but also published certaine bookes, of whiche some were written, of the policies, or preceptes of warre. That whiche also in our tyme, hath dooen that worthie personage, Gulielmus de Bellai, seigniour of Langei. What shall we also write of Iulius Cæsar, the firste Emperour, and beste capitaine that euer ledde souldiar, he no lesse profited in the studie of letters, then of armes: who firste was a studente, before he would be a souldiar, and after as occasion, or tyme, might serue hym, would visite the schooles, or Uniuersities, of Poetes, and marchyng still, or trauaillyng, would write, or reade some thyng. On a tyme beyng at Alexandria in Egipte, the better to saue hym self, beyng in meruailous daunger, skilled in swimmyng, committed hym self to the water, through whiche he carried in one hande, the bookes, whiche he had written, giuyng others to vnderstande, that he no lesse helde theim deare to hym, then

his

his life, hauyng no lesse care to saue the one, then the other: and what he had profited, in the studie of good learnyng, his commentaries, whiche he hath lefte vs sufficiently witnes. And not onely Cæsar, but all th'other Emperours, verifie the same, whiche we here haue reported, whiche also were for the moste parte, good capitaines, and gouernors: who also when so euer thei were inricht with children, acquainted them straight, and out of hand with their bookes, prouidyng them excellente maisters, and learned men out of Grece. Very fewe knowe, what men the twoo Catoes were, how valiant in Martiall exploites, what graue, and wise Philosophers. Censorinus the greate, so vowed hymself to studie, that what he was and how he profited, his writynges yet dooe witnes: he was an worthie Orator, and well skilled in histories, vniuersally learned, in all studies, and sciẽces, the Greke tongue he beganne in his olde, and stoopyng age. The other surnamed Vticensis, though he were in deede lesse subtile, and sharpe witted, yet soughte he to haue with hym, suche as he could finde any where, the beste learned, emong whom he retained the Philosopher Antipater, and so gaue hym self totally vnto his studie, that as Cicero reporteth in his bookes de finibus, he hardely might be drawen at any tyme, from his papers, in suche sorte, that he neuer entered into the Senate, without some booke to buste hym self, if he happely might haue there so muche leasure. Scipio Africanus that triumphed ouer Hanniball, was so inamored with the study of good learnyng, that he neuer lefte to haue, the Poete Ennius with hym: and after all his warres, and triumphant victories, gaue hymself moste earnestly, to continuaunce of reading. Hannibal his cõpetitor, though he were in dæde of Africa, had not withstandyng his bookes, in his tentes continually with hym, neither would he in tyme of war intermit, or leaue any tyme fitte for studie, but in what place so euer he came, yea, though some daungers were imminent,

ſmminent, yet would he retain with hym ſtill, Silan and Saſilas, all bothe Lacedemoniens, by meanes whereof, he became right learned in the Greke. We haue alſo tofore ſaied, that Denis the tyranne, retained with hym the diuine Plato for maiſter, and that he alſo helde with hym, many others well learned. Who after he was baniſhed, and chaſt out of his countrie, one in derriſion, boldly bourdyng with hym, demaunded in what ſtede, his Philoſophie, ſometyme learned of Plato, now ſtoode hym. To whom he anſwered, that it very well then ſerued him, patiētly to ſuppoꝛte, and indure that his aduerſitie. Themiſtocles alſo that excellent capitaine, had in armes, and in ſtudie, like, and equall pleaſure, he continually conferred with Anaxagoras the Mileſian. Epaminondas with theſe others capitaines of Grece, were all very ſtudious and eloquente Oꝛatours. Mithridates in all his warres, whiche by the ſpace of fourtie yeres, he had continually with the Romaines, neuer lefte oꝛ forſooke, by meanes of any the foꝛce, oꝛ furie of his enemies, his wonted pain oꝛ labour in ſtudie. He alſo as the others, had ſunderie Philoſophers with hym. Octauian Auguſtus aſſigned to hymſelf, certaine howers in the daie, foꝛ his ſtudie, neither lefte he that his wonte, in the tyme of warre, leadyng with hym to that purpoſe, ſundꝛie excellent perſonages, as Apollodorus of Pergama, the Philoſopher Aſperarius, Aſimius Polion, Valerius, Meſſala, Virgil, Ouide, and many ſuche others. Befoꝛe this Emperour was Lucius Lucullus, a moſte excellent, and famous capitain, whiche neuer lefte, oꝛ abandoned in tyme of warre his ſtudie, and in tyme of peace, gaue intertainment, to greet troopes of the learned. Paulus Emilius, that ſubdued the kyng Perſius, beſides that hym ſelf, was in good letters moſte excellente, did his paine to the vttereſte, that his childꝛen ſhould be like hym, ſo that at his inceſſant, and moſte earneſt ſute, he obtained in the ende Metrodorus of the Athenians, a maiſter to inſtructe, and bꝛyng vp his

children. But to what ende name I so many here by order? Pompeius, Q. Fabianus the greate, M. Brutus, Traianus, Adrianus, M. Antonius, were all very studious, whose bookes, letters, and orations yet extante, witnes what the men were, of what iudgement, and learnyng. In fine therefore, if I nothyng be deceiued, fewe good capitaines euer were there, that were not addicted to the studie of good letters. Howbee it, twoo there were of whose learnyng, wee nothyng canne finde, or reade any where, to weete, Caius Marius, and Marcus Marcellus: Marcellus neuer the lesse, as some recorde, loued, fauoured, and defended eche where the learned, so that wee maie presume, that he also was lettered, though in deede (as is saied) we no suche thyng, haue yet founde written and yet of parte it well appereth, that he throughly was not vnlearned, by his wise defence of Archimedes, at the sackyng of Siracusa: although in deede, he yet suffered not without the greate grief, and sorrowe of Marcellus. Let then the capitaines of this our age saie, what them beste liketh, and that, to be wel lettered, is a thing lesse necessarie, but I to them will saie, and to suche, as that maintaine, that thei obstinatly seke to couer, their foule defaulte, and ignoraunce. Wee reade againe that oure elders, in no respecte lesse estemed, the bookes of the learned, then the force, or puissuance of infinite their capitaines, affectioned also to studie, and to learnyng, as well remembreth Robartus Valturinus, in his booke, of the stratagemmes of warre.

¶ Of a straunge medicine, where with Faustine the wife of M. Aurelius was cured, languishing, and consumyng with infinite, and extreame passions, of vnchaste, and disloiall loue, as also of some thynges remediyng the saied passions.

Chapt. 9.

That

THat, that affection, or paſſion of the minde, whiche ordinarily wee terme by the name of loue, is a paſſion ſo vehement, and of ſo greate force, wee nede onely to conſulte, but with thoſe that haue felt it, with thoſe I meane, whoſe examples are notorious, honorable, greate, and ſtately perſonages, whiche ſo farre herein, ſuffered theimſelues to bee caried awaie, that ſome of theim haue languiſhed, and died of that follie. Iulius Capitolinus, amõg many other examples, remembreth, that which chaunced to Fauſtine, doughter to Antonius, wife to the Emperour M. Aurelius, whiche became inamored of a certaine ſworde plaier, or fenſor, in ſuch ſorte that for the only deſire, that ſhe had to vſe his companie, waſted, and conſumed, death euen at hande with herre. Whiche thing vnderſtode, as alſo the cauſe thereof, by Aurelius, he aſſembled greate numbers incõtinently, as well of Phiſicians, as alſo of Aſtronomers, with theim to conſulte, if it were poſſible for ſome remedy. Amonge whom in fine, this was the concluſion, that the Fenſor ſecretly ſhould bee doen to die, of whoſe bloodde a good draught was preſented vnto Fauſtine (ſo couertly that ſhe nether knewe whence it was, or what) with this determination, that immediatly after ſhe had receaued it, the Emperour ſhould acquaint hymſelfe in wonted maner with her. This remedy as it ſæmeth very ſtraunge, and meruailous, ſo cleane did it alter, her fonde and fooliſhe phantaſie, in ſuche maner, that ſhe neuer after, at any tyme remembred him, and as it is, in the ſaide hiſtorie recorded, at that tyme he begate on her Antonius Comodus, whiche after proued ſo cruel, and bluddy, that he more reſembled the aboue ſaide ſworde plaier, whoſe blowdde the mother drancke, at the tyme of her conception, then the Emperour whoſe ſonne he was, by meanes wherof alſo the fore ſaide Comodus would euer

more bee conuersante, and in companie with Fensors, whiche also witneseth Eutropius in the life of this Commodus. The Phisicians of Grece, as also of Arabia, accompte this disease, or torment of loue, among th'others the moste daungerous infirmities of mans bodie, prouidyng sundry salues, & remedies therefore, for it. Cadmus the Milesian, as reciteth Suydas hath written one whole boke of the only remedies to chase & remoue loue. Ouide also hath well saide in his bookes *de remedio amoris*. And among other healpes, whiche the Phisicians haue prescribed against this franticke maladie, one is, that vnto those, troubled with these passions, greate weaghty matters, and affaires of importaunce be offered, suche as equally concerne both their profite, and their honour, to the intent that the minde busied aboute these matters, may alienate and straunge it self, from the imagination that offendeth: they also geue in rule, that suche shoulde abstaine from all wanton toies, of ether daintie, or dallying damsels. Plinie saith that against this passion it shal be good to take that duste, or powdre, whereon a Mule hath in any place waltered or soiled her selfe, sprinckling or casting the same on the amorous: or as Cardanus wil in his booke of subtilties, to rubbe hym, with the sweate of a Mule hoate, and well chafete. The Phisicians also learne vs, how we shall know the partie, on whom the amorous, is at any tyme inamored, and the same rule is it, by whiche Erasistratus Phisician to the king Seleucus, vnderstode of the disordinate loue of Antiochus towardes his mother in law, the Quéene Stratonica. For being extreame sicke, and in meruailous daunger, hauing chosen rather to die, then in any wise to vtter the cause of his tormentes, proceadyng of loue onely, whiche he bare to his fathers wife, who then enteryng in to the chamber, when the Phisician felte the pulse of his vnhappie patient, whiche so vehemently, on the soden moued, at the comming of the Quéene, that Erasistratus forthwith

Plinie lib. 13.

perceiu-

perceiued, that he on her was inamored, and she the only and sole cause of his grief. By meane where of he did his busie paine, in good order to aduertise the kyng here of, whiche matter how he handled would be long here to write, and the historie besides is well knowen, and common, which thing as sone as it was once knowen to the father, seing the daunger he presently was in, if no remedie were then prouided, contented hym selfe (though it farre was beside the intention of the sonne, whiche rather, did wishe, or chuse any shameful death, then by the detriment of his father, to purchase hym health) to forgoe, and leaue the Quéne, geuyng her for wife to his tormented soonne. And here also, to speake the trueth, both the age, and beautie of this dame, as also the mariage whiche after followed, was muche more comformable in the sonne, thê in the father. By meanes wherof Antiochus liued many yeres after warde, in greate ioye, & wealth with his dearelibeloued Stratonica. The history is very pretie, written by Plutarche in the life of Demetrius, whence it is, that in suche cases, Phisicians geue in commaundement to fele the pulce of the passionate partie, rehearsing, and remembryng the names of many, and among theim the partie also beloued, whose name when so euer, it shall in anie sorte be uttered, the pulce of the amorous will then more busily skippe, or daunce, then at any other tyme, and this easely may you finde still the partie so beloued. By many other signes, it also is euident, either when one loueth, as also where, or whom, whiche I leaue to speake of, as sufficientlie knowen to all men.

Who first did sette or plante the Vine, who also did first to drike water in wine, to whom also, and how the Romaines first of all forbadde the vse of wine, with some other thinges concernyng this purpose.

Chap. 10.

OF all kinde of fruictes, whiche the yearth produceth (these I vnderstande where of wee make lycors) none is so profitable in mine aduice as is the Wine, so that he be moderatlie, and with discretion vsed. For whiche cause onely Anacrases saide, that the Wine geueth or presenteth vnto vs three grapes: the first of pleasure: the seconde of dronkennesse: the thirde of teares, mourning and sorowe, in suche sorte, that who so palleth the first grape, to wete a litle wine, moderatly, and seldome, in takyng it receaueth greate shame and domage. Our prophane authors, that neuer were acquainted with, or euer hearde of the scriptures, deuise, and imagen sundry inuentors of wine. Diodorus Siculus, in his fourthe boke attributeth as well the inuention of wine, as also that he first founde to plante or sette the Wine, to Denis the sonne of Iupiter, called otherwise Bacchus, and *pater liber*, so termed for the liberty and force of wine. For whiche cause thei dedicated to him a Temple vnder the Capitoll in Rome, where were celebrated these feastes, which thei commonly called Dionisians, or Bacchanalia, verie lassiuious, and full of impudicitie. And that this inuention was truelie attributed to this Denis, Virgil wel assureth it vs, in his firste entræ, into his seconde boke of Georgikes: although Marcianus Capellus affirme that he only shilled the Grækes to make wine. Others write that it was Icarus father of Erigonus whiche first found the meane to make wine in Athens, where after warde beyng dronke, was slaine of the people. In Italie they saie that Saturne there first had wine, whiche he brought from out the Isle of Candia. Plutarche writeth that Arrus an Etruscian, enrichte Fraunce with the firste Wine that euer was there. But the trueth is that the first inuentor of wine, was Noe, as also the first that euer was

dronke, whiche witnes (beſides that whiche is redde in the ninth of Geneſis) Lactantius Firmianus and Ioſephus whiche Noe immediatly after he iſſued out of the Arke, planted the Wine with his owne proper handes, and drinking after, of the fructe therof, was alſo firſt drunke: in whiche that his diſeaſe ſteapyng, he ſo diſcouered hym ſelf, that, that there betided hym, which is writte of him in Geneſis. After this men lerning of this kinde of licour, dranke it at firſt pure and without water: for as recorded Plinie one named Staſius, was the firſt that did water into wine to qualifie it. By meane whereof greate good hath followed, with the preſeruation of healthy through out the whole worlde, for that wine ſo tempered hath his moſt excellent effectes. Plato by Macrobius, in his ſeconde booke recorded, that wine taken moderatly fortifieth the underſtandyng, it augmenteth the puiſſance, force, and ſtrength, it yelded the harte ioious, it taketh from man all ſorrouſulk, and penſiue imaginations. Plinie ſaieth that the honeſt, and reſonable vſe of wine delaied, increaſeth the force, bloodde, and couler in mans face, the vaines ſaieth he, are ſtrēghtned by wine, the ſight sharpened, the ſtomake comforted, the appetite thence groweth, Urine alſo prouoked, it haſteneth ſlæpe, and diſturneth Vomites, it purgeth melancolie, and reioiſeth the harte, & in fine profiteth in many other vſes. Aſclepiades the Phiſician hath written a whole booke, of the only vertue of wine. Saint Paule writyng to Timothie counſeleth hym to drinke a little wine, the better to ſtrengthen, and comforte his ſtomake. The Phiſicions vſe wine in many their medicines, for that wine wel reſtoreth health, increaſeth bloodde, it offendeth not anie melancoly humours, it diſſipateth and drieth ſeame, it moiſteneth and fitteth choller to be purged. Plato introducing Socrates, commendeth wine ſaiyng, euen as rain moderate geueth increaſe of all hearbage, tempeſteous inundations vtterly deſtroiyng it: ſo wine with moderation

Lac. li. 2. inſti. diuinarum.
Ioſep. li. 1. ant.
Plinie lib. 7. cap. 56.
Plinie lib. 23. cap. 1.

tation reioiseth man, and coumforteth his spirites, but coutrariwise, in abundaunce, scorcheth, and consumeth hym. Among all other sweete, and pleasing odours, the smel also of wine is of the Philosophers commended, for that it addeth force (as is saide) to the vitall spirites, it is very subtill, and sone penetrateth: but what so euer is spoken or saide any where of wine, that still is ment of wine moderatly taken, and delaied. The auncient Romaines forbad the vse of wine, to women as well, as also to childzen, as hath Valerius, writyng the customes, & lawes of the Romaines. So that as Plinie saieth, that in those daies, when Romulus raigned in Rome, a certen Citisen slewe his wife, for that she had dronke wine and although the murtherer were immediatly apprehended and taken, yet the Prince with out sute would pardon that offence. Thei estemed it a fault so greate, and ignominious, to see a woman bouse, or drinke wine, that as Fabian reporteth, a certaine maide hauyng stolen, the kaies of a wine Seller, preuely to haue dronke or tasted there, of wine, was by famine done to die, euen by her owne parentes, for that faulte. For this cause men vsed to kisse women on the mouth, to feele, or perceiue, if they had dronke of wine. It is recorded, that N. Domician, beyng ordained, some tymes, a iudge in Rome, deprined a woman there of her Dourie, for that she hadde dronke more wine, then was for her health either necessarie, or conuenable. Salomon in his Prouerbes prohibeteth wine, to kinges as well, as also to there counsell, for that in dronkennesse saieth he nothyng is kept secrette, or concealed: the poore mans cause also is then not considered of, or harde iudgmente at the leaste proceadeth then against hym. We reade not with standyng, that it was permitted to the kynges of Egypte, to drinke wine, but that moderatly, and by appointed measures. And tyme Romulus inuited to a feast, would hardly see, or taste any wine, for [illegible] he must

Val. lib. 2.
Plinie. lib. 14.

determen of a greate, and weightie matter. Auicenna ſaieth, that who ſo geueth wine to a child to drinke, heapeth one flamyng fier on an other. Ariſtotle inhibiteth wine to be genen Infantes, as alſo to all Nurſes, that geue ſucke of their bodies. Plato, by his lawes, in hys bokes *de republica*, though he ſeeme in the firſte to authoriſe the drinkyng of wine, yet in the ſeconde ſaieth, manne muſt drinke little wine, wel drouned in water, and that alſo in no wiſe before he bee eightine yeres olde, in the preſence continually of olde menne vntill he be fortie, to the intente that if he excæde, he receaue puniſhment for his exceſſe of theim. But after that age he permitteth, that the quantitie be of ſome parte augmented, to mittigate, or aſſwage the coldnes, and melancoly, of thoſe yeres. How be it, his minde is, that a certaine meaſure bee preſcribed theim: farther he excludeth all ſeruauntes of what age ſo euer, iudges alſo, and magiſtrates, and ſuch as haue offices, or charge in the weale publike. To ſtudentes alſo he geueth in counſell, that they ſauer not of wine, and as concernyng bondmen, the ſame order was alſo, obſerued of theim in Rome. Auicenna accounpteth Plato his lawes, as good rules in Phiſicke, with whom alſo accordeth Galene, in this matter. Alexander Aphrodiſeus in his problemes affirmeth, that thoſe, that neuer drincke, other licour then water, haue as wel their ſight, as all other their ſenſes, more ſharpe, and fine, then thei that drinke continnally wine. But howe to water, and order our wine, there are ſundry rules, and opinions: Heſiodus commaundeth, that to one cuppe of wine, ye adde thræe of water: Atheneus ſaieth, that the auncient Greekes, did fiue partes of water, to be mixt commonly with twoo of wine, and ſome tymes) whiche more was) thræe partes of water with one of wine, which accordeth with the rule of Heſiodus. And this maie here be noted, that the Grekes neuer did to be poured water into their wine but wine continually, in ſmall quantitie, in to their wa-

Ariſt. li. 7. pol.

ter, by meane where of Theophrastus assureth vs, that these twoo licours are more perfectly medled. And this did our elders, not onely well drowne, and water their wine, but dranke there of also in very small quantitie. Eubolus the Greke Poete, bringeth in Bacchus, speaking to the Elders or Sages of that age, I will geue you to drinke of wine, but thre times at your refection, the first for health, the seconde for the good smell there of, the third to inforce sleape, how ofte so euer you more drinke, it al sauoureth of disorder, and dronkennes. Apuleus Paniasis, the same that wrote of the diuersitie of meates, is with the other, of one, and the same iudgement, saiynge that ye may once drinke incontinently after grace, the seconde cuppe moueth, or quickeneth in vs Venus, the thirde is cause of shame, and dishonor. Iulius Cæsar verie sildome, woulde taste, or drincke of wine, which thinge Suetonius reporteth, by the testimony of Cato, the same I meane that was ennimie vnto Cæsar. The excellente Demosthenes also, or fewe times, or neuer dranke of any wine. Apollo Tianeus of whom so many thinges are so famously written, as hee neuer did eate any kinde of fleashe, so also did hee neuer drinke any droppe of wine. And among all Christians in these daies temperancie in drinkyng is highly commended. Saincte Iames the lesse, neuer dranke in his life ether wine or Ale, nether would he eate of any kinde of fleashe, imitating there in Saincte Jhon the Baptiste. The semblable finde we of Fulgentius the Bishoppe, of Emerys also the soonne of Steuen, kinge of Polonia. Iosephus in his antiquities highly extolleth that vertuous modesty of the Essenes (whiche were one of the thre sectes, that were among the Iewes, the Pharasies, and Saduces the other two) whiche as he saieth neuer dranke wine. In a certen Epistle Saincte Hierome sharpely reproueth Præstes, bousinge, or pleasinge any thing at all in wine, addyng that Saincte Paule, aduiseth theim to the contrarie, and farther saieth, that in the old

Iosephus lib. 8. ant.

lawe,

lawe, these that had charge, or office in the Churche, neuer dranke either wine, or other kinde of licour, that coulde, or might force theim any waie to lightnes. Good potte men in these daies, and gallant tasters, approue their wines by these fower qualities, he must be delectable in mouth, to please the taste, he must smell well and farre of, to content their riche Noses, he muste bee well coloured, pure, and neate to please the eye, and in fine it must haue his commendation of the soile, to wete, that it came from a hoate, and high countrie: and of this good wine they quickly can make vinegar, but of the commodities or discõmodities herof, I presently leaue to speake more in this place.

Of infinite discommodities, whiche take their springe of wine immoderatly vsed, as also what Phisicians they were, that thought it good, and medicinable, some tymes to be dronke.

Chap. II.

THough Wine in some diseases bothe healpe and comforte nature, yet thence rise so manie mischiues, if it immoderatlie betaken, that the discommodities thereof passe, and surmoũt the commodeties, in suche sort that it might seeme better, wee neuer had seen, or knowen it, contentyng our selues with water, whiche in the beginnyng was onely geuen vs: of parte for that we can imagen nothing to be better: of parte also, that all other creatures content theim selues with the same. Consider wee also, that by wine, sundrie haue losste the vse of their senses, some their liues, some also all hope of saluation, and their soules. And although men well knowe the greate inconueniences that betide theim by wine, yet so farre

All creatures saue man content theim selues with water.

of be they from any intention to eschwe it, that they no thing so much seeke, as continuall occasions, to bouse and drinke incessantly, in suche sorte that fewe houres in the daie may passe theim, in whiche they kisse not the cuppe, at least fiue or sixe tymes, not slightly, and for facions sake, but with staryng eyes gladly, and with right good deuotion. Plinie writeth, that where as many eftsones drinke, nether for any neede, or thirst thereto prouoking theim, that wine amõg al other licours hath this nature, or proprietie, that with ease it will be dronke, ye though you nothing nede it. But afterward it handleth those, according to their demerites, paiyng theim the paine, of that sinne, and excesse, the vapours thereof mountyng aloste in to the braine, depriuyng theim incontinentlie of the vse of eche their senses, resemblyng for the tyme, some dull and brutishe beaste, and after thei at times, by vse, haue learned well to abuse theim selues, this infirmitie then taketh holde and full possession of theim, and ouereth theim as doeth the hungrie Catte the Mouse, I meane it either killeth theim, or at leaste it chargeth them with infinite discommodities, and ineuitable infirmities, tormentes muche worse then present death in deede, as the Goute, the Palsie, both in handes and feete, the dropsie, the eies stand staring full of bloddy humors, the Liuer inflamed, the face full of fier, and verie richely coulered, the Nose ful of rubies, with many other honest and pretie commodities, of very good grace, and much to be desired. Cato saied, that dronkennes was a voluntary folly: Plinie saieth, that it dulleth, and weakeneth the memory: prouoking dreames, very terrible, and fearful. Seneca writyng to Lucullus affirmeth, that it meameth and febleth both the armes, and legges, prouokyng men to lasciuious thoughtes, and venerie. Deonisius Areopagita, alleageth out of Plato, drounkennes to resemble, some lustie yong daunser, whose thighes in the beginnyng are sore, hardly able to beare hym, nedyng some staffe

All creatures saue man, contente thẽ selues with water.

ſtaffe, or croache to reſt, or ſtaie on, ſhe alſo is well ſkilled, to alure, and drawe vnto her, with frēdly face reioyſing, her dronken Souldiars daily. Saint Paule writing to the Epheſians, aduertiſeth theim to flie, and to forſake wine, the ſpring, and beginnyng of all vnchaſte liuynge. Salomon alſo, who ſo drinketh wine in abundance, and exceſſe, neuer keepeth counſell or ſecrette, what ſo euer. Whence grewe for iuſte cauſe, this olde, and auncient Prouerbe, wine runneth without ſhowes, to wete ſecretly, priuely, pleaſantly, hardly ſeen, or perceiued, ſhamefully diſcouerynge mans foule, and vitious apetites. To this purpoſe, the Poete Eſchilus alſo ſaide, that as in a glaſſe is ſien, the true fewture of the body, ſo alſo is ſien in wine, the affections of the minde. Plato ſaieth that wine maketh plaine, and euidente demonſtration of the manners, and conditions of all menne. Hence haue wee good exāples, in Noe both and in Loth: for the one beyng dronke, diſcouered his ſecrete partes, whence he became infamous to al men: and Sodome againſt Loth had at all no powre, whom wine notwithſtandyng, not hardly after conquired, blindyng hym, to abuſe his owne naturall doughter. Beholde here the fructes then and forces of wine. Among the lawes of Solon, one of the ſeuen wiſe men, or ſages of Grece, it was ordained, that what prince ſo euer, was founde or knowen dronke, ſhould therefore immediatly be executed to death. Pitacus alſo decræd, an other of the ſaied ſages, that who ſo beyng dronke, committed any offence, ſhoulde aſſuredly receiue double puniſhement there fore, once for the treſpas, and fault by hym committed, and the ſeconde tyme for his dronkennes, the cauſe of the wrong doen. Ariſtotle in his problemes geueth a reaſon, why ſuch as are geuen to wine, are leſſe able in the acte of generation: as alſo an other, why among ſuche as are dronke, ſome be pleaſant, ſome ſory, ſome ioyous, ſome terrible. Some Phiſicians alſo are there, among whom I onely remember Auicenna, and

Rasis, whiche affirme it to be a thyng very medicinable, and holsome, at times to be dronke, though not ordinarily, and commonly: but their reasons, wherfore, nothing at all content me, by meanes whereof, I vtterly refuse to be of their opinion. And where as diuers honourable personages haue been subiect to wine, had they assuredly forsaken, that there wonted vse in bousing, their glory, and renoume had so muche been the greater. Alexander ỹ greate was tared of this vice, so that as some good writers, haue leaft vs plainly of hym, he did in these his cuppes, sundry his frendes to death, and afterwarde repenting him, of that his rage, and malice, would for reuenge haue slaine also hym selfe, and surely it maie be thought, that by meanes of these hys tyrannies, he in the ende also was traitrously inpoisoned. Marcus Antonius, one of the three pillers of the Romaine empire, hauyng espoused the sister of Octauian, pleasing to muche, as the other also in wine, cõsequently acquainted himself with Cleopatra Quéene of Egypte, by meanes where of in fine, hee both lost his life, and also the empire, first vanquished by wine, and after by Octauian. The Emperour Tiberius, as in hym were many, and sundry greate defaultes, yet none so much annoied hym, as that he to much loued excesse of wine, ỹ drinking, whẽce in place of his name Tiberius, was eftsones in derision, of many called Biberius, endyng at the laste an infortunate and wretched miser. Denis the yonger, tyranne of Sicilia, so much was geuen to excessiue drinking, that he became blinde, in both eies vnprofitable. Cleomedes King of the Spartiens, practising to immitate the Scithians in bousing, and did so valiantly by his lusty quaffing, that he proued in the ende, a senlis, and lothsum monster. It is reported that the Philosopher Archesilas died of dronkennes, and no other maladie. The Poete Anacreon was also a greate drinker, and in drinkyng was chockte with the pepin of a grape, whiche entered by the wrong waie or passage through

hys

hys throate. The Biſhoppe Flauius, renoumed for his learning, reporteth that Bonoſus ſo pleaſed in wine, that Aurelius would ſaie of him, that he was not borne to liue but to drinke: and herein he farre exceaded all others, for when ſo euer he dranke, or els in what quantie, he neuer thence was ſeen, or dronke, or leſſe aduiſed. But it maie be ſuppoſed, that he paſte it againe in vine, as faſt as he receiued it, how be it in the ende, he eſcaped not the pain of his exceſſe, and malice, for that beeyng vanquiſhed of Probus, was in moſte ſhamefull, and lothſome maner hãged. Some alſo write, that the king Antiochus, which was, maugre his beарde, ſubdued by the Romaines, ſo muche giuen, to ſtrong wines, and feaſting, that he ſpent the greater parte of his tyme in ſleapyng: by meanes whereof, he committed almoſte the whole gouernment of the Empire, to two his choſen, and very truſtie dearlyniges, hymſelf banquettyng, and diſporting ſtill, with a certaine ponge damoſell, ſo that when after, he ſhould mete in field with the Romaines, his armie was ſtraight diſordered, & he an effeminate captiue. Eſchilus the poete alſo did pleaſe in drincke, by meanes whereof Sophocles left not to ſaie vnto hym, Eſchilus theſe thynges, that thou haſt ſaied, and doen, haue onely paſte thée by happe, and by fortune, and by no knowledge that thou haſte, or ought that thou vnderſtandeſt.

¶ *Of certaine greate perſonages, whiche died, called hẽce by thoſe, whiche before them ſelues, vniuſtly had cauſed to be executed, euen in the inſtante, and tyme to them aſſigned, as alſo ſome what of the Archebiſhoppe of Magonce or Ments.* Chap. 12.

When the aide of man faileth thoſe, to whom by man ſome wrong, and griefe is doen, God aſſuredly notwithſtandyng, neuer leaueth to aſſiſte them: and although it chaunce not at ſuche tymes, ſo ſone, and ſo apertly, as

percaſe

percase some would, or could in harte desire, yet God that knoweth when, and howe, he shoulde auenge hym, on those that haue vniustly oppressed, or wronged the innocente, so woorketh that at tymes suche trecheries come to lighte, and eke mannes falce iudgementes, to his heauie condemnation. Whereof wee could remember many true, & straunge examples, emong which we reade of a certaine knight, of the house of the Templiers, executed as is supposed, very vniustly: this knight an Italian, borne in Naples, beholding as he passe to the place of execution, Pope Clement the fifte of that name, aduaunced in a windowe, as pleasyng in this spectacle, whiche onely did this sentence, to passe againste hym wrongfully, and nigh to hym Philippe, surnamed Belus, kyng then of Fraunce, saied to hym with a high, and loude voice incontinently: O thou cruell, and merciles Clement, for as muche as in the worlde, none other iudge is, to whom, from thy vniust sentence, I might appeale, I appeale yet from thee, and from thy greate iniustice, vnto him that all seeth, that true, and vpright iudge Iesus Christe the rightuous, before whom I thee assomen, as also the kyng there (at whose sute, thou hast sentensed me to death) to appere in persone bothe, before his tribunall seate, there to receiue, as ye by me haue deserued, without fauour, or perciallitie, without respecte of persones, and that also within the space, of one yere followyng. And so it came to passe, that as he there had cited them, the Pope died, iuste at the tyme appointed, as also the kyng to holde theother companie. Whiche thing assuredly, onely proceded, from the inscrutable iudgemētes, and iustice of God. The semblable also happened, to Ferdinande the fowerth kyng of Castile, whiche also did to death, twoo other worthie knightes, of pretensed malice, not hauyng any shadowe, or preterte at all of iustice whom no sorowfull teares, or often supplications could, or might deliuer, from the blouddie miser. In fine there-

fore

foꝛe arreſtyng, without moꝛe, on this extremitie, cited the king in like maner, as beſoꝛe, within thirtie daies folowng, to appere beſoꝛe that iudge, the laſte of whiche in deede, he made chaunge of life foꝛ death, and ſo departed hence. Suche was the happe alſo, of a capitain, of certain gallies, of the toune of Genua, of whiche Baptiſta Fulgoſius, in this ſoꝛte repoꝛteth, that he tooke a little Boate, oꝛ Barke of Catelongna, in whiche alſo was an other, oꝛ capitaine, oꝛ gentleman, which neuer had dꝛen to the inhabitãtes of Genua any wꝛõg, oꝛ iniurie, neuertheleſſe, foꝛ that pꝛiuate malice, ẏ this Capitaine of Genua, bare to the Catelanes, cõmaunded that he ſhould incõtinently be hanged, who mournfully beſought hym, not to do him that, oꝛ any ſo greate vilanie, foꝛ that he neuer had offended, noꝛ hym, ne yet his countrie, but findyng in the ende no kinde of grace, oꝛ fauour, his laſte recourſe was vnto the diuine Juſtice, ſaiyng to this cruell, and to this merciles capitain. that ſith he nedes would take his life, foꝛ no cauſe from hym, that he then pꝛeſently appealed, foꝛ iuſtice vnto God, aſſummonyng alſo hym, with hym that daie to appere, beſoꝛe the Judiciall ſeate, oꝛ thꝛone of the moſte higheſt, to yelde to hym accompt, of that his greate iniuſtice, in whiche ſame daie as the others, this capitain alſo died and paſt to plaide his cauſe, in the true courte in deede of iuſtice, where as well maie bee pꝛeſumed, ſuche was his rewarde, as his tretcherie had deſerued. I could here longer dwell, in others like to theſe, but foꝛ a finall example, I will one, onely, moꝛe, remember you, no leſſe perchaunce ſtraunge, then very true, and certaine, whiche happened at Magonce in Almaignie, troublyng, & diſoꝛderyng the whole ſtate of that citie, as bꝛiefly remembꝛeth Gontier the Poete, in his deſcriptiõ of the life, and geaſtes of Fredericke the Emperour, the firſte of that name, as he recoꝛdeth. The biſhoppe Contadus in his hiſtoꝛie alſo recoꝛdeth it, as alſo Henry the ſixte, ſoonne to the ſaied Fredericke. In this ſoꝛe ſaied

foune then, of Ments, or Magonce, in the yere of our Lorde a thousande, a hundred, fiftie, or some thyng more, there dwelte an Archebishop, who had to name Henrie, a man for his vertues, of all men eche where renoumed: this Archebishoppe then as became a good pastour, punished synne, and vice seuerely, with a speciall regard to his flocke, and charge, true seruaunte vnto GOD, and friende vnto his neighbour: by occasion whereof, some libertines, and enemies of Gods honour, beganne to malice, & to enuie his estate and conditiō, so that he was accused of euill demanure before the Pope, and saied to bee lesse worthie, of suche an office, or honour, chargyng him with many open, and slaunderous infamies, whiche vnderstoode by the Pope, although in trouthe, he thought hym to bee bothe iuste, and vertuous, yet would he not deny audience, to those that craued it, and hauyng heard their plaint, aduertised thereof incontinently the Archbishop. By meanes whereof, the better, to discharge, and pourge hym, he chose out emong his friendes, suche a one as he loued moste, for whom also he had doen, more then for any other, this was a Priest, or Prelate, and had to name Arnoulde, highly aduaunced, to sundrie dignities, by the bishop. This Arnoulde now was riche, eloquent, and learned, and beyng entered into Rome, suborned by the deuill, determined on a sodaine, to depriue his lorde, and maister, inrichyng hym self with that honour, if it were possible: whiche thyng the better to accomplishe, with greate summes of money, he corrupted twoo impious, and twoo accursed Cardinalles, before whom (to the hearyng of this cause deputed) in place to haue spokē the truthe, as bothe faithe, and loialtie willed, he vttered againste hym, what so he falsly could imagine, saiyng, that he more stode bounde to god, & to the truthe, then in any wise he was, or could be vnto man, and therefore muste nedes confesse, that the bishop in deede was suche, as he to be was accused: by meanes whereof, the Pope, as abused

uſed by this Arnoulde, ſente vnto Magonce, theſe twoo honeſte Cardinalles, there to depriue, and remoue the Archebiſhope, whiche beyng arriued, cauſed by prores this good manne to appere before theim, whoſe matter was there in ſuche order handeled, that ſentence was there in fine pronounced againſte hym, depriued of that honour, and of that poſtoral dignitie, in whoſe rome this Arnoulde, was preſently then ſubſtituted, whiche ſo had ſolde his maiſter, as Iudas did our ſauiour: at which ſentence vttered, the Archebiſhop ſaied, God knoweth that I am vniuſtly here condemned, how bee it, I minde not to appeale from this your ſentence, for that I ſurely knowe, that you ſoner ſhal be credited though liers, then I in truthe, wherefore I receiue this ſentence, a puniſhmente for my ſynnes, appealyng neuer the leſſe from you, vnto the eternall Iudge, before whom, I allomon you all three to appere, at whiche woordes, theſe Prelates burſte out into a laughter, ſaiyng: that when ſo he wente before, thei incontinently would followe hym. This chaunſed in the yere of mannes redemption, a thouſande, a hundred, fiftie and fiue, whiche wronge this good prieſt tooke verie paciently, withdrawyng hymſelf into a certain monaſterie, where he obſerued the ſtraite rules of that order, without any coule, or habite religious. But to conclude, God neuer long permitteth ſuche tretcherie, and iniuſtice any where vnpuniſhed, to the intente eſpecially, that the innocencie of the iuſte, might the better alwaies be knowen. One yere and a halfe after this, this Henry died very vertuouſly in his Abbey, mountyng ſtraight into heauen, as maie well bee preſumed. Newes hereof was broughte, and of his death to Rome, whereat theſe twoo Cardinalles, foorthwith began to ieaſte, either chargyng other, to ſeeke and ſearche out the Archebiſhop according as thei had promiſed. And beholde immediatly, or within very fewe daies afterward, the one of them was ſo bruſed, by miſhappe of his

owne seruaunte, that his bowelles, and intrailes burste out at his foundment. The other fel madde incontinently in suche extremitie, that he brake his bones, eatyng, and deuouryng his owne wretched carrion, and as concernyng Arnoulde, in recompence of his disloialtie, and sedicious tumultes, whiche he moste carefully fostered eche where emong the people, he became so odious, and lothsome to the multitude, that about that tyme, thei also inuironed hym, shutte vp into a monasterie, where in fine thei tooke hym, and mangled him most miserablie, castyng his carriõ into the diche of the citie, where it laie full thræ daies followyng, all the people, as well womẽ, as menne, doyng to it, though dedde, the moste villanie that was possible.

¶ *Of a pretie guile practised by a vertuous, and good Quene, towardes her housebande, by meanes where of, Iames Kyng of Aragon was begotten, and of his birthe, and death.*

Chapt. 13.

IN the old Chronicles, or annales of Aragon, it is recorded, that the Lorde Peter Counte of Barcelon, afterward by succession, the seuenth kyng of Aragon, receiued in marriage the ladie Marie, doughter to the Earle of Mont Pesulin, nephue to the Emperour of Constantinople, a ladie no lesse faire, then vertuous, and honest. The kyng not withstãdyng, who pleased muche in varietie of concubines, and therefore lesse forste of this faire, and vertuous ladie, not vsyng her cõpanie, as reason woulde he should haue dooen, ministred to her occasion, of greate annoye, and sorrowe, and especially for that, the kyng had then no issue to inherite, and succede, in that kyngdome after hym. Wherfore by the meanes,

meanes, of one, of the kynges owne Chamberlaines, whiche alſo perhaps, had ſerued hym in other ſuche like affaires, ſhe was conueighed vnto him, though vnder the preterte, and name of an other, where hauyng vſed his companie, to her full contentation, and the kyng perceiuyng, that it drewe towardes daie, commaunded her to withdrawe her ſelf, for the ſauyng of his honour: but ſhe ſaied, my houſebande, and my lorde, I am none ſuche as you ſuppoſe me to be, but am your wife, your obediente, and your lawfull bedfellowe, dooe me what paine, or ſorrowe, ſhall beſte like you, for aſſuredly I will not departe out from your companie, before you doe to bee called, ſome one of ſufficient credite, that maie if neede bee, witnes, that I alone this night, was with you, and with none other, to the intent, that if it pleaſe God, to graunt me, to be with childe by you, whiche is my ſole, and onely deſire, that the worlde then maie knowe, that it alſo is yours. The kyng conſideryng of her honeſt guile, was (though in deede he thought, that he had been ſerued otherwiſe) contented to fatiſfie that her expectation, and did to bee there of witneſſes, twoo honeſt, and ſober gentlemē. Now ſo it came to paſſe, that this vertuous dame, within ſhorte tyme after, knewe well ſhe had conceiued, and at the terme by accompte, well aunſweryng to this purpoſe, was deliuered of a ſoonne, the firſte daie of Februarie, in the yere of our Lorde, a thouſande, a hundred ninetie, and ſixe, whiche as ſone as he was borne, the Quéene commaunded immediatly, that he ſhould be carried to the Churche, and incontinently as thei (whiche is to be conſidered) to whom this charge, was carefully cōmitted, were on the point of entrie into the Churche, or Temple, the prieſtes aſſuredly leſſe wetyng of any ſuche matter, began to ſyng Te deum laudamus, in moſte ſolemne maner. And thence departing afterward with the ſaied chylde, vnto an other Churche, thei alſo not knoweyng of any ſuch gehaſte commyng, euen as he entred be-

ganne that Psalme of Benedictus dominus deus Israel, whiche was a meruailous signe, and assured presage, of the great vertue, and bountie, that should be in the yong prince. And the kyng and Quéene, not knowyng now what name thei beste might giue hym, did to bee lighted twelue Torches of equall length, and bignes, lottyng to euery of theim, the name of an Apostle, with this determination, that the name of that Torche, that first should be consumed, should be giuen to this Prince, for name at his Baptisme: and the first that failed, was that of saint James. So afterward then baptised, thei gaue hym James to name, he was an excellente Prince, in peace no lesse wise then valiaunte, and fortunate in all affaires of warre. His inuasions, and incursions were terrible against the Moores, he was large, and liberall at all tymes to his souldiars: and emong others his notable attemptes, he leuiyng on a tyme a greate, and grosse armie, past into the Isle of Maiorque, whiche then was onely inhabited of the Moores, where he foughte many, bothe bloudie, and daungerous battailes, but after he there long had besieged their principall citie, in th'ende wonne it, as all the other Isles adioignyng nigh vnto it, and in fine subdued all the other Moores, as also the citie of Carthage it self. He had many children, as well soonnes, as doughters, whiche all while he liued, he aduaunsed to greate and mearueilous honours. The Prince Peter was after hym kyng also of Aragon, James kyng of the Isles Maiorque, and Minorque, his thirde soonne was Archebishop of Toledo, the ladie Pollant, was espoused to the kyng of Castile, the ladie Isabeau, to the kyng of Fraũce, the ladie Arroque, to the lorde Emanuel prince also of Castile, and the prince Peter in his fathers daies espoused the doughter of the kyng of Nauar. This kyng liued seuentie and twoo yeres, and died then vertuously, and in his death bedde chose to him, the habite of a religious man, renounsyng his kyngdome, and his roiall scepter,

ter, with aſſured determination, if he euer had recouered of that maladie, to haue imploied the reſidue of his daies in the ſole ſeruice, and veneration of God: but his paines growyng, and doublyng continually, he gaue ouer vnto nature, in the towne of Valence, in the yere of our lorde God, a thouſande, two hundred, ſixtie and ſixe, in the beginnyng of the moneth of Auguſt.

¶ *Of an auncient and ſtraunge cuſtome, obſerued by the inhabitauntes, of the Prouince of Carinthia, at the coronation of their prince: as alſo how thei ſharply punniſhed thieues.*

Chapt. 14.

POpe Pius, the ſeconde of that name, a manne no leſſe learned, then painfull, and ſtill buſied in auncient hiſtories, when he liued, reporteth in his Coſmographie, or deſcription of the worlde that the prouince of Carinthia is incloſed, within the territorie, and ſeignorie of Auſtria, & ſaieth that the inhabitauntes there, at the coronation of their prince, vſed a very ſtraunge, and pretie cuſtome, whiche alſo is remembred by A. Sabellicus in his tenth Decade, as alſo by Sebaſtianus Munſterus, in his newe Coſmographie. In this Prouince of Carinthia, there is a greate plaine, of very olde, and ruinous buildynges, as if the were the ſteppes, or monumẽtes of ſome auncient citie, in whiche alſo ſtandeth a certaine greate ſtone, whereupon (at the coronation of their newe duke, the daie and tyme appointed) a houſebande man, or labourer incontinently aſcendeth, vnto whom that office by inheritance belongeth. On his right hande ſtandeth, nigh to hym a blacke Cowe: and on his left, a lame, a weake, and an ill

fauored

fauored Mare. Rounde about the stone, standeth a great heape of clounes, or countrie carels. Then commeth the Duke on, with a greate nounber on horsebacke, all in very good, and in decent order, hauyng twelue ensignes borne there before them, of which one is more large, and more apparent then the others, whiche is borne by a certaine Earle there, by especiall priueledge: so now approcheth this Archduke, cladde like a shepherd, vnto ỹ stone, where as is plaste this carell, who incontinentlie crieth out with a loude and haute voice, demaunding what hee might be, that cometh in such pompous, & in such proude arraie? to whom the others aunswere, that stande there about hym, he is the Prince, and gouernour of this countrie. Then thundereth out this vilaine, as harde as he maie possiblie: is he a iudge rightuous? will he doe iustice to all men? will he seke the aduauncement, and commoditie of the countrie? will he defende it, and saue it from the enemie? Is he a free man, and of a free house borne? Is he valiante, and worthie of honour? Is he a true christian man, and will he defende the faithe? Thei all aunswere yea, he is, and euer shall be. Then beginneth he againe a freashe to demaunde: by what right maie he dispossesse me of this place? Then aunswereth the Earle, that bare that beste enseigne, thou shalt receiue for this thy place, sirtie Duckettes of golde, this Cowe also, and Mare, in like sort shall be thine, also the Princes roabe, whiche he laste of al did of, finally thy familie, and kinne shall all bee free, from all kinde of tares, or paimentes, what soeuer. This carell then giueth the Prince, a small buffette on the cheke, admonishing him to be an vpright, and a vertuous Judge, and so leauyng the stone, giueth place vnto the duke, carryng thence with him his cowe, and his Mare. Then alighteth the Duke from his horse, and goeth vp on the stone, where hauyng a sworde naked in his hande, brandishyng it, tourneth to euery parte of the stone, promisyng to minister true, and indifferent

iustice

iuſtice to all men. This dooen, one bringeth hym water to drinke, out of a poore labourers, or houſebandmannes cappe, whereof hauyng taſted, he deſcendeth incontinently, thereby makyng ſhewe, that he vtterly condemneth th'uſe of wine. Then taketh he his horſe again, and with hym all his companie, paſſyng thence to ſome Churche, where thei heare Maſſe, after whiche he diſpoileth hym ſelf, of his ragde, and ill fauoured robes, puttyng on hym apparell of Princely eſtate, and honour, then dineth he, and his nobilitie, in moſte ſumptuous maner, after whiche he retourneth to the ſaied ſtone againe, hearyng the complaintes, and greifes of all men, doyng them iuſtice, without percialitie. And theſe are the Ceremonies obſerued, in the creation of this Duke. An other cuſtome haue thei, in the puniſhyng of theſte, whiche is no leſſe cruell, then in truthe vniuſte, eſpecially to be vſed emõg chriſtian men: for hauing any ſmall ſuſpition, or ſurmiſe in this caſe, againſt any man, thei doe hym immediately to death, without any farther triall, and the third daie after, thei examine the witneſſes, & al ſuche as can in that caſe giue euidence, as diligently, and as ſtraitely as thei can poſſibly: ſo as if that in th'ende, he in dæde be thereof founde culpable, then hangeth he on the gibbotte, vntill he rotte of by peeces: but contrary wiſe, if thei finde him innocente, then take thei hym thence, honouryng hym with glorious, and with ſolemne obſequies, with many praiers alſo, & almoſe, for his ſoules health. And as thoſe of Carinthia, dealte this ſtraightly with their Thieues, ſo alſo ſome other Countries, haue dooen their paine to foſter theim, as the Egiptians, of whom A. Gel. concernyng this matter writeth. Alſo the Lacedemoniens, whiche permitted their children to robbe, and ſteale euery where, to the intent thei might bee the more hardie, and apte there to in warre. Yoiw bee it Draco, that gaue lawes to the Atheniens, ordeined that all kinde of theft what ſo euer, ſhould be puniſhed with none other paine,

Lib. 11. noct. Atticarum.

then death: by meanes whereof, Solon after saied, that he had written that his lawe with blood, whiche he mitigated, doyng it to be more easie, and fauourable. That maner, whiche nowe is ordinarily eche where vsed, to hang, or to strangle thieues on the gibbotte, was first ordained by the Emperour Frederike the thirde, as writeth that famous, and excellent L. Viues, in the seuenth booke of his disciplines.

¶ *In what parte of the Zodiacke the Sunne, and the Moone, as also the other Planettes, were in the creation of the worlde, and when the first were made, of the beginnyng also of yeres, and tymes.*

Chapt. 15.

AS saieth the Philosopher, man naturally is curious to searche, & to knowe thynges, and there to bendeth he his full force, and indeuour, lesse contentyng him self with these thinges, whiche onely concerne hym, but farther he toileth with meruailous presumption, to haue some feelyng, of thynges impossible, or at leaste very difficill. Neither hath this his labour, been all together in vaine, though it some times haue also failed, of the desired ende, for that by incessante contemplation, and continuall studie, sunderie thynges haue been founde out, whiche semed bothe supernaturall, and impossible, as the motions of the heauens, the true course bothe of starres, and Planetes, their influences, and forces, with others the like, and semblable: emong whiche is also comprised, that whiche I now muste speake of, to wete, in what tyme of the yere, and in what daie, the worlde firste began, or to speake it better, when, or at what season, God firste created the worlde: where tyme firste began, and the yere to be accompted, in what place

the

the Sunne was, when he firſt began his courſe, the Moon alſo with the other Planettes, Ariſtotle as with hym, many other Philoſophers, paſte theſe ſcruples, accounptyng neuer on them, not taſting at all, or ſauouring of our faith, demyng that the worlde had bæn in dæde eternall, neuer to haue begun, or, neuer to haue endyng: but theſe others, that were not ignorannt of theſe thynges, knowyng by iuſte accompte, when the worlde firſte did begin, are deuided into twoo ſundrie, and cõtray opinions. Some emong theim ſaied, that in that verie inſtante, when the worlde firſt was created, the Sunne was preciſely in the firſte degree of Aries, whiche was æquinoctium Vernale whiche happened at that tyme, in the eleuenth of March. But others again contrary, that the worlde had his beginnyng, the Sunne beyng founde directly, in the firſt of Libra, whiche tyme wee call æquinoctium Autumnale, and commonly chaunſeth in the thirtenth, or fowertenth of September. And of this opinion, were certaine Egiptiẽs, Arabies, and Grekes, as recorderh Linconienſis, in a certain treatiſe of his, dedicated to Pope Clement, and Vincentius in his mirrour hiſtoriall. Thoſe that reſted on this opinion, for their proofe vſed this reaſon, whiche howe weake it is, and what ſmalle ſhewe of trothe it hath, ſhall bee here after, in place conueniente ſaied: For ſaie thei, all fruites on the yearth were ripe now, and in their perfection, the yearth of verie neceſſitie, was then alſo moſte perfecte, alledgyng for their proofe, theſe woordes out of Deuteronomie, God in the beginnyng made al thinges abſolute, and perfecte. Others ſome againe affirme, that then was the firſte beginnyng, bothe of tymes, and yeres, when the daie was of moſte howers, and at his longeſte, whiche is at the entrie of the Sunne into Cancer, aboute the eleuenth, or twelueth of June. Iulius Firmicus, an authour aunciente, and of greate authoritie in Aſtronomie, ſaieth in the beginnyng of his thirde booke, that in the firſte creation of the worlde, the Sonne was Deute. 32.

in the fiftenth degrée of Leo, in whiche signe he hath his greateste dignitie, or honour, especially for that it is termed the house of the Sunne, and in this sorte discourseth he of the other Planetes. But the moste reasonable opinion of all others, and moste agreeable assuredly vnto the truthe, is that, when bothe the worlde, and the heauens, were first made, the Sunne was then founde in the first pointe of Aries, whiche mighte bee in the Monethe of Marche, the Somer then beginnyng to come, and growe on. Whiche assertion (besides other likelihoodes, that we also shall remember) is also confirmed by the moste parte of auncient writers, as well Christians, as also Heathēs, emong whiche, we finde Sainct Hierome, Ambrose, and Basill, with others, whiche all togither accorde, that the firste beginnyng was, as is aboue saied, in æquinoctio veris. And although it might appeare, that there was yet some little difference betwirte them, for that some will, that this worke was wrought in Marche, but some a little after, in the Monethe of Aprill. Yet here on thei well agree, that it was in the Spring, as also in the Equinoxe whiche presently is in Marche, for, as is saied, the Equinoxe is not euer firme. For Christ hymselfe died the .xxv. daie of Marche, and at that time, was the daie, euen with the night, and now this equation, is but about the eleuēth of Marche, whence it well maie be presumed, that in the beginnyng, it was in Aprill. For whiche cause some, accompted Aprill for the first monethe, other some March, & yet thei all wil saie, that then this frame was wrought when that the Sunne firste entered into the signe of Aries, and that then is this Equinoxe, whiche well is proued by the scriptures, where it is saied, that in the Monethe Nisan, whiche with vs is Marche, the yere began to haue his first daie of accompte. Vincent also in the beginnyng of his mirrour historiall saieth, that the auncient Hebrues, beganne their yere in the Monethe of Marche, for that then was the Equinoxe, saieth he, whence, and

Exodus. 12.

from

from whiche tyme, the worlde tooke his beginning. Certain Gentiles also, defende, and maintain, with like care this opinion, as Elpaco in his treatise, written of Astrologie, where he saieth that the Chaldeans, excellente Astronomers, supposed that the firste daie, in whiche the worlde was created, the Sunne entered into the firste degree of Aries, whiche opinion is maintained of most part of Astronomers, as well aunciente, as newe, and late writers. When then the Sunne was founde in that poincte, then also was the beginnyng of the yere: then also the firste daie, for before that was none other, neither can it bee denied, but that the firste daie that was made, was also the firste daie in the accoumpt of yeres, for that before it was neither tyme, or yeres. For whiche cause onely, this signe of Aries, is of all the others reckened the first, and foremoste. And who so will iudge, and diuine of thynges to come, he erecteth his figures, calculatyng continually, from that fore saied poincte, or beginnyng of the worlde. And farther it is plain, by an euident coniecture, that God when he first created the wide, & wast worlde, that he then also plaste the Sunne (as is saied) in Aries, as maie well be gathered of that, whiche is fore saied, in the chapiter, of the daie and tyme, in whiche our sauiour suffered, to wete, that this Planete was in that place, in the creatiõ, that he also was in at the regeneration, whẽ Christ hymself suffered his death, and his passion, which happened, as is there saied, in this Equinoxe, so often to fore remembred. It also semeth credible, that it therfore was so, for that those that haue any felyng in the sphere, or otherwise in Astronomie, shall well perceiue, that the Sunne beyng entered into this signe of Aries, makyng there his reuolution, by the space of one whole daie, no corner is on the yearth, whiche he in that daie ones, leaueth, or to comfort, or solace, with his presence, whiche at no tyme chaunseth in any other poinctes of the Zodiake, for that where soeuer he els bee, some place is on

Or in the contrary poincte the firste of Libra.

the yeareh, where the Sunne is not in that daie sæn: but beyng in this degree (as is saied) or in his opposite, no parte of the worlde is there, whiche in that daie, ones seeth hym not. And it semeth reasonable, that the Sūne when he firste of all beganne his circuite, that he there, and in suche place should beginne, where he might visite euery the partes of the whole worlde, and that, that, rather should bee, in the firste of Aries, then of Libra, it of parte is euidente by that, whiche wee haue saied, that in the daie of the death, or Passion of our sauiour, this Planet was in that verie same place, in whiche he also hath a certain perticuler dignitie. Restyng then on this poinct as on a truthe assured, thei doubtles are deceiued, that imagined the worlde firste beganne, in the Equinoxe of September, though it pleased theim to saie, that then all fruites were ripe, and in season, whiche if we well consider, is nothyng so in deede: for when thei are ripe in the Northe parte of the worlde, thei nothyng at all, then are so in the Southe, but in verie truthe, and assuredlie the contrary. For whiche cause, I neither would leane to the opinion of those, whiche saied, that in this Equinoxe of Marche (whiche is in the same beginnyng, whiche we in deede approue) was, or ought to bee, the entrie therefore of the worlde, for that then, & at that tyme is the spring, for that flowers also, and grasse eche where then begin to come, that then also all beastes, acquainte them with their matche, for if it be to vs, as it can not be gainsaied, the commyng and beginnyng of all graine, and grasse, it then is Winter, or at the leaste Autumne, to these that inhabite the Southe partes of the worlde. These then maie suffice, with the authorities aboue remembred, to satisfie and contente, the reasonable in this matter although the yere Romaine, whiche onely now is vsed, take his beginnyng of the firste daie of Januarie: whiche thyng happened by the fonde deuotion, and superstition onely, whiche the Gentiles vsed towardes their God Ianus,

nus, doing their yere to beginne by his name, as the chri-
ſtians did theirs, from the natiuitie of Chriſte, although
then in deede, the yere had not his beginnyng. The Ro-
maines alſo beganne their yere in Marche, as writeth
M. Varro, and Macrobius in his firſte booke, Ouide alſo
in Faſtis, with many others. Farther GOD ſhewed to vs
his greate fauour, and goodnes, in that it pleaſed hym, to
place our firſte parentes, Eue and Adam, in theſe Septen-
trionall partes of the worlde, after their exile, and detru-
tion out of Paradiſe terreſtriall, whiche bothe entered in-
to this worlde, at the firſte commyng of the Spryng, fin-
dyng the yearth then greene, and flowred, the aire verie
ſwete, temperate, and pleaſaunte, the better to ſolas, and
comforte them in their miſerie, and nakednelle, whiche at
none other tyme of the yere, could ſo well haue chaunſed
them. But paſſe we this matter now, as ſufficiently pro-
ued, and ſpeake we of the other Planetes, eſpecially of the
Moone, as one emong the others of moſte force, and ver-
tue, whiche as ſome ſuppoſe in the firſte daie, or inſtaunte
of her creation, was placed by diuine prouidence, in con-
iunction with the Sunne: others ſaie that ſhe was then at
full, and in direct oppoſition Saint Auguſtine cõmenting
on the fifte of Geneſis, remembreth bothe, theſe remem-
bered opinions, ſaiyng: that thei that maintaine, that ſhe
then was in oppoſition, argue that it was not reaſon, in
that her firſte creation, that ſhe either ſhould lacke, or bee
defectuous in any thyng. The others ſaie that it is more
credible, that ſhe in coniunction beganne there her firſte
daie, ſo increaſyng, accordyng to our accompte in her age:
but to abridge this controuerſie, in myne opinion, ſhe at
her firſt beyng was in plaine, and perfecte oppoſitiõ with
the Sunne, whiche opinion is moſte receiued of the lear-
ned. Auguſtine in the place aboue alledged, and Rabanus
alſo on the twelueth of Exodus, arreſt them bothe on this
opinion, accordyng with that whiche is redde in the ſcrip-
tures, where as it is ſaied, that God made twoo excellent

lightes,

lightes, the one to lende comforte, and brightnes to the daie, the other and the lesse, to shine in the night. But in that instant it self, when the Sunne first appered, he gaue light on the sodaine, to the one halfe of the worlde, so that in that halfe, it presently was daie, the other beyng darck, and couered with the shadowe of the yearth. How bee it, it semeth reasonable, that on that other moitie of the earth, cladde as is saied with the night, and darknes, the Moone there should doe her charge, and office, in illightnyng it, so as thei bothe were created at one, and the same instant, so thei bothe also might execute their office at one instante, the one giuyng light, and solace to the daie, the other not obscuryng, or darkenyng the night, euen so, and in suche sorte, as hath in deede the texte, for then was verified that parte of scripture, the whole worlde throughlightened, bothe on the one side, and the other. And contrarywise, if the Moone then had been founde in coniuction, then this common light could not haue chaunsed, vntil fiftene daies after, and farther three, or fower daies muste also firste haue paste, before her light could haue bẽn seen, or perceiued any where, and the same should haue been a verie small light also, as that whiche we see, when she fower, or fiue daies is of age. Wherefore these two in conclusion assuredly, gaue light to the whole worlde, at one instante in the beginnyng. And againe I saie, the Moone then beyng in oppositiõ with the Sunne, of necessitie had her beyng then in the contrary signe, in Libra, which thing thus stãdyng, she executed that daie, the effectes of the Sunne, visityng euery parte of the worlde, in that one daies course, whiche to haue doen had been then impossible, hadde she been plaste in any other parte of the Zodiake, by meanes whereof this opinion hath more plaine, and more euident shewe of truthe, though Iulius Firmicus gladly would inferre, that this Planette in her firste creation, founde her firste place, in the fiftenth of Cancer, where in deede, she hath her greatest dignities, of whiche opinion is also Macrobius

crobius in his firste booke de somnio Scipionis. As concernyng the other Planettes, it should bee more difficill for me to utter herein a truthe, then in any respecte profitable, to hym that would faine knowe it, for which cause I leaue to dwell here on; in many. How bee it Iulius Firmicus, in his seconde booke alleaged, hardeneth hym selfe to assigne them their places, in whiche at the firste, euery of them was, as Saturn⁹ in Capricorno, Iupiter in Sagitario, Marsin Scorpione, Venus in Libra, Mercurius in Virgine, whiche are the signes, in whiche thei haue greateste force, and dignitie, signes appointed to these Planettes, for their houses. Of whiche mynde herein, is also Elpacus, as well remembreth Ioannes Agricanus, in his summarie intituled Agricane. Macrobius also in his booke aboue alleaged De somnio Scipionis, accordeth plainly with Iulius Firmicus, who lotteth to them, the same signes aboue remembred: although others some haue supposed the contrary, and that thei all in that instante, were in coniunction with the Sunne, whiche opinion the Mouncke walterus, in his treatise of the ages of the worlde, affirmeth that the aunciente Indiens helde for most assured. But in truthe I suppose, that GOD so plaste, and ordered these starres, eche one in his place distaunte, and seuered from other, not meetyng in any coniunction with the Sunne, to the intent that euery of them in that firste daie, might with his glitteryng beames, giue light vnto the yearth, whiche had bēen impossible for them to haue dooen, if thei had bēen in coniunctiō with the Sūne, for that being nigh vnto hym, within the space, I meane, of certaine degrees, he so couereth, and drowneth their little light, that thei or hardly, or not at all might haue bēen seen from the yearth But how, or in what sorte, so euer it were beyng created, and framed, according to the will, and pleasure of GOD it sufficeth, saieth Saincte Augustine, that thei were by hym in any sorte perfected, and framed.

That men maie take example of Birdes, Wormes, and other creatures, to liue a iuſt, and a vertuous life.

Chap. 16.

AS we haue, aboue by occaſion, ſome thing ſpokē of theſe creatures, though to ſome other intent, and purpoſe, ſo nowe ſhall wee breflie, and in fewe ſpeake, how their example maie bee profitable, to mans bodie no leſſe, then to his vnderſtandyng and minde. For aſſuredly who ſo diligently and attentiuely, will conſider as well the nature, as the properties alſo of beaſtes, he thence ſhall not onelie take good inſtructions of life, for the better preſeruation, and maintenaūce of the bodie, but leſſons alſo to frame, and perfect his maners. Whence is it that manne liueth not in peace with his neighbour, ſeyng the amitie, and concorde, of beaſtes together, how they accompanie, and ioigne in one, in euery kinde, defending theim ſelues to their vttereſt, from the force of any other? How is it, that man ſhameth not, to liue a trifelyng, and an idle loyterer, conſiderying howe painfully and buſely the poore Ante toileth, in the ſomer gathering her prouiſion and ſtore for the winter? What ſubiectes are thei that doe not true ſeruice and honour to their Prince, conſiderying the true loue, and obedience, of the litle Bee towardes her ſoueraigne? Why take not theſe publike weales, whiche haue no Prince, but liue in cōmon, example to liue quietly, with out grudge, or mutinie, of the forſaide litle antes, whiche dwell together in greate multitudes, with good order, doyng iuſtice, eche one, to the other? And Princes on the other ſide, why alſo aduiſe they theim not, with what lenitie, and curteſie, they ought ſtill to vſe their ſubiectes eſpecially when thei behold the Kyng of the Bees, for no cauſe to greue or offende any of the others? Greate Perſonages,

ges, and noble men, maie learne an example of humilitie by the Camell, whiche then ſtoopeth, and kneleth when he ſhall be charged. The good and loyall huſbande, may learne to ſchole himſelf, in the rules of chaſtitie, by birdes, by the Turtell I meane and by the Doue, whiche both, the male, as well as alſo the female, for none other cauſe then death, what ſo euer, ſeuer or diſtoigne, hauing once acquainted theim ſelues together. Farther it is alſo written of the Turtle, that hauyng once loſt by anie occaſion her mate, that ſhe neuer after chuſeth, or lotteth to her any other. Saincte Ambroſe counſeleth all vertuous widowes to imitate this example of continencie in the Turtle. And here in moſt beaſtes exceede vs in perfection: among whom, as ſone as the femal hath once conceaued, ſhe neuer ſeeketh or deſireth againe, the male in long tyme after. They alſo ſerue vs for examples in temperancie, for commonly thei wil eate no more then nature aſketh, ne ſleepe they more, then neceſſitie requireth. To defende maintaine, and well to order our houſes, to be merie, and liberall towardes our famely, and charge, the Cocke well inſtructeth vs in this place with his example: for he geueth out again of his owne mouth meate to his hennes, and farther to cheriſhe, and keepe theim, leaueth not to expoſe hymſelfe to euerie kinde of daunger. The greate obligation of all children towardes their parentes, and in what ſorte thei ought, both to ſerue, and ſuccour theim, the Storke moſt plainlie, and moſt euidētly ſheweth vs, whiche lodge in their neaſtes, foſter, and prouide for, their olde, their weake, and their foible parentes, as thei by them were foſtered and fedde in their youth. Why ſhameth not man to fainte through feare or timiditie, conſideryng the Lions prowis, and inuincible courage? Faithe, amitie, with the perpetuall recordation or memory of a good turne, reaſt, or dwell cōtinually in the dogge, whiche neuer forgetteh his maiſter, whom he hath ſerued, loueth, and fallo weth hym,

neuer leauyng to be thanckful, for ỹ breade, that he hath receiued. Man that would profite hymselfe, by the vse of an other mannes goodes, without his hurte, or domage, must so there in learne to order and beare hym selfe, as doth the litle Bée whiche drawe th Honie out of the flowers without offẽce, or annoy, in any wise doen to them. The order and meane that man shoulde vse, for the preseruation of his health, is not only geuen vs of one beast, but sufficiently of many, which knowe what foode may annoie, or greue theim, chaungyng from place to place, as occasion, and tyme of the yere requireth, inhabityng places agreyng to their complexion, and nature, passyng man here in, as also in all other thinges. Whie refuseth manne to learne, and to be instructed in these thinges, of whiche he is ignorant, hauyng vnderstandyng, and euery his senses? Whie leaueth he any thing lesse assaide, or vnatempted? the Elephante practiseth that which is taught hym, the Dogge by paine becommeth skilfull in many thinges, and the birde in fine by long watche, is taught to prate, or to speake. Who so hireth the Nightingale with her diuersitie of notes, take also manie other birdes like pleasaunt and sweete, how is it that he lesse pleaseth in the skille of musike? Why practiseth not manne to bee exquisite in all kinde of buildynges, considerynge how artificially the litle Swallowe frameth to her a lodgyng, with what diuersitie of matter she fortifieth, and strengthneth it? What better proportion is vsed in Geometrie, then that whiche vseth the litle poore Spider? what Astrologian diuineth better of the chaũge of weather then doth the Ante, or the fishe which is called Vranoscopos (as hath Galen) whose eye so standeth, that he euermore loketh vpwardes. Why prognosticate not men, and why iudge thei not of these matters? How many other excellencies, and perfections are in beastes, of whiche menne haue some learned, and daily yet do learne? The firste inuention to make holes, or passages

Vranoscopos a fishe hauyng but one eye.

through

throughe the yerth, as alſo the firſte knowledge of that place to be habitable, manne receaued at the beginnyng from the Badger and the Fore. The maner, and facion, to twiſt and make ſilke, man hath learned, and receaued of the little worme, whiche in latine is called commonly *Seres*, by meanes whereof we now twiſt woll and other thinges. After this of the Spider, manne alſo learned to ſpinne threade, and of hym to make Nettes, to deceaue, and take birdes. Of beaſtes alſo hath manne learned to ſwimme in the water: for no one is there of them, that ſwimmeth not, but mã naturally vnapte therto, by long paine ſome thing profiteth there in. Howe we by theim are ſkilled: in ſome experimẽtes in phiſicke, is els where ſaide, as alſo ſome what, of the alteration, and chaunge of the weather: and yet on theim fæde we onely, in our neceſſitie, and hunger, in ſuche ſorte that I knowe not howe we poſſibly might leaue theim. Of their ſkinne, heare, and wolle we frame to vs apparel, from ſtraunge countries thei bring to vs, what ſo we haue næde of, and being ſo neceſſarie, force man there to ſeke theim. They labour, and turne the earth, whẽce we reape our breade and moſt parte of other fruictes, ſo that they be the chefe ſtaie, and ſuſtentation of mans life, and although thei bæ ouerlaboured by vs, beaten, and hardly vſed, yet neuer leaue thei to be obedient, to knowe, and to followe vs. In battaile oftentimes, they not onely fight, but die for vs, and in tyme of peace, they ſerue in euerie our vſes. But ſpeake we now how thei profite, the minde, or the ſoule, a matter, then the other of greater weight, and importance. Now whence then ſhall man, take better, or more examples, for vertuous life, or perfection in maners, thẽ he may from many, and ſundry kindes of beaſtes? All theſe vertues, which philoſophers haue ſo carefully leaft vs, are founded on ſimilitudes, and parables of beaſtes: Oratours to perſwade drawe from theim compariſons, as alſo all others that haue well, and eligantly written.

GOD hymselfe, and his saiuctes, moste vsually in holy wrete, and most commonly instructe vs, by the maners and conditions, of rude, and brute beastes, leadyng vs to perfection, and integritie of life, willyng manne to be prudent, as is the Serpent, simple also as is the Doue, meke and gentle as is the Lambe, strong again and constante as is the Lion. This then by the examples, of mute, and dull beastes, we are taught to be men resonable, and spirituall. We also finde many offices, and estates of the Churche, applied, and compared to beastes, accordyng to their propertie. By the Dre (as hath Sainct Augustine, on the seconde of Jhon) are signified these that publishe, and preache, the sacred scriptures. And accordyng to this interpretation saithe he, the Prophetes, and the Apostles, were reputed as Dren, but suche as did labour, and husebande our soules, sowyng, and plantyng in theim, the true worde of God. Sainct Paule, and also Salomon in his prouerbes saieth: thou shalt not mouseil the mouth of the Dre that trauaileth. The holy doctours and preachers of the woorde, whiche with their lawes, and doctrine, gouerne, and defende the Churche are estesones termed by the name of Dogges, whiche Sainct Gregorie affirmeth, writyng on these woordes of Iob: *Quorum nõ dignabar patres ponere cũ canibus gregis mei.* The same Sainct Gregorie, also moueth vs to a contemplatiue life, if not for other cause, yet by ẏ sole example, and imitation of the goate, which continually climeth vppe, in to high and haute places, passyng as it were there hys tyme in contemplation, vtteryng to that purpose these woordes of Leuiticus: out of the troope lette the Goate be offered. And againe he saieth that the true preachers should imitate the Cocke, groundyng on these woordes of Iob, where he saieth: who hath geuen intelligence to the Cocke? adding, that as the Cocke, so preache they, in the darkenes, and in the shaddowe of this life, the light and cõforte, of the life to come, wakyng vs with their admonitions,

nitions, and remouing vs from ſleape, cryng and ſaiyng continually with Sainct Paule, the night is paſte, and the daie at hande. And an other ſaieth, it is tyme that we ariſe, and forgeate againe to ſleape, looke abrode ye iuſt, and ſinne not. The true, the holy, and the immaculate Churche, is ſemblably campared alſo to a Doue, for as hath Salamon in Canticis, O how faire, and beautifull art thou, O thy eyes, the eyes of a very Doue. Farther we ſee, that of fower Euangeliſtes, three of theim were figured by three beaſtes. If I woulde dwell longer in thys matter, I ſhould haue muche to doe, and ſhould parcaſe wearie alſo the reader. But aboue all other examples, that of our ſauiour, and redemour, Jeſus Chriſte is notable, whiche alſo woulde be figured by a beaſte, as is euident by Sainct Jhon, in his Apocalypſe ſaiyng: the Lion of the race of Iuda is victorious. And Dauid in his Pſalmes ſaieth, he is raiſed as a Liõ: with many ſuch others long to remember: as S. Matthewe where he ſaieth, O Hieruſalem, Hieruſalẽ, how often times would I haue gathered thy children together, euen as the Henne clocketh her Chickens vnder her winges but thou woulee ſt not. Euen ſo then as Chriſte compareth his workes, to the properties of beaſtes, ſo ſhall man doe well to receaue inſtructions by theim, the better thence to frame, and more vertuouſly his life. And on the other ſide what ſhame and infamie is it to man, to ſee howe beaſtes perfectly followe euery one their nature, & man the ſole and onely creature, that ſauereth of reaſon, ſo much abuſeth that ſupererecellent gifte lente hym: for he who onely ſhould honour God moſt, offendeth ſtil his maieſtie far aboue al the others, neglectyng, and abuſing his graces continually: in ſuche ſorte that ſome beaſtes there are, of whom man ſhould rather take example, then of ſome men that liue preſently among vs: for more feling haue they of iuſtice, and leſſe offende they in euerie reſpecte, then man which knoweth, or ſhould do, what is his duetie.

tie. And therfore saith god by the mouth of Esaie, the Oxe knoweth his lorde and maister, the Asse also her Cribbe or Maunger: but Israel knoweth him not, nether will his people understande hym.

Why triumphes were first vsed in Rome, as againe how many they were, that there also triumphed, what a Triumphe is, and that there is twoo sortes of theim.

Chap. 17.

MOrally to speake, and after the maner of man, two thinges principally moue vs to attempte greate and dangerous affaires, in peace as well, as also in warre. The firste is renoume, and honour, the second none other, then vtilitie, and gaine. The noble harte, and valiaunt courage chiefly desireth, and affecteth the first, the minde abiecte, base, and vngentle, grædily hunteth for gaine, and saliry. Cicero in an oration of his pro Archia poeta, saieth, that we all are drawen with desire of commendation, and who so in dede is most famous, and honorable, is most, and aboue others stirred there with, demaunding none other paiment, or guerdon, of his vertue, then onely glory, and praise of the people. The same Cicero againe in an other pro Milone, saieth, that the true, wise, and valiaunt gentleman, so muche toileth not at all for wage, and gaine, as he doeth for honour, which followeth his paines. Whiche thing well considered by the auncient Romaines, they assuredly more sought then all other nations, besides their salary, to honour, and extolle, with all kinde of reuerence, suche as had doen any notable, and vertuous exploites. In suche sorte, that in shorte time was found in Rome, more store of excellent Capitaines, and prudent gouernours, then in any other place,

place, through the worlde whatsoeuer, by meanes wherof thei after got the vniuersall empire. For which cause, aswell for exãple of this tyme present, as also to content the curious in antiquities, I thought it good in this place, to discourse of the true order, & maner, which the Romaines vsed, in giuyng fame, & renoume, to their capitaines victorious. And for that emong al other honours, the triumph was the greatest, we will there begin, letting the reader to vnderstande, that a triũphe was a forme of entrie, or welcome into Rome, doen to ỹ capitain generall, with moste põpe, & solẽnitie, that was possible to be doen in any wise to man: & although these triũphes wer much vsed in Rome, yet wer thei not the first inuentors of thẽ For Diodorus Siculus, & Plinie saie, that Denis, of the antiquitie, called Dionis, or other wise pater liber, was the first that euer triũphed in the worlde. It semeth also that the people of Carthage, vsed some tymes in like sorte to triumphe: for as Iustine recorded, emong other thynges that were writtẽ of Hasdrubal, he fower tymes in his life triumphed magnifically. We in maner semblable reade, of the triumphes of the kinges of Egipt, but principally of the kynge Soseltris. How be it to speake here in truely, these triumphes were neuer els where so solemnized, as they were at tymes in Rome, for on that daie, that any Capitaine there triumphed, the whole multitude ceste from euery kinde of labour, as not lawfull for theim at that tyme to do any thing what so euer. The inhabitantes then of euery the townes adiacent, came runnyng to Rome, to beholde this spectacle: then was all the citie ouer, the Temples, the gates, and the streates, yea and the windowes hangde eche where with clothe of Golde and of Siluer, with silkes, with boughes, with flowers odoriferus, and with all other costly, and sumptuous sightes possible, which might geue any token, or note of ioie. The Senate, the Prestes, and Nobilitie of Rome, with al the other citizens that were of any countenance, went

Diod. Sic. li. 6.
Plinie lib. 2.

out into the fieldes honorably appareled, to receaue hym that triumphed then entryng into Rome, all clad in purple, and crouned with Laurel, moũted in a coache of gold, drawẽ with iiij. white stedes. All the captiues marchyng before hym, attired as bond men, with their heades shauen: and the generall, or kyng hym self, that was at that tyme taken, went nighest before the coache of any one other. His owne Souldiars entred the Citie in good order, euery of theim hauyng in his hand a Laurell. Before hym also paste other Chariotes, or Waggons all charged with armour taken from the ennimie, & with theim also past all the treasure, and plate that he had gotten, as well of Siluer, as of Golde, all the money, and Iuels of what sort so euer, and with the same also, but a parte, al giftes and presentes, that he had receaued of any princes or cities, frendes, or assistãtes to the people of Rome. Before hym also paste, greate Castels, Fortresses, and Engines of warre, most skilfully framed, or facioned in woodde, representyng the tounes, and holdes that he had rased: and in marching made shewes, and countenances of battaile, but especially of suche, as had chaunced theim in that voiage, doone in suche sorte, and so representyng the thing in deede, that it made theim to tremble, that attentiuely behelde it. And these shewes were ordinarily so many, and so diuers, that the triumphe commonlie continued full three daies, to the intente that all these thinges might orderly be doen. In euery triumphe were many straunge inuentions (as showes, and pageantes) with others the semblable long here to remember. Nether was it lawfull vnto all capitaines, ne yet for all victories, what so euer, to triumphe, but certaine notable lawes, and customes were established, for which onely, and for none other, the triumphe was graunted. The capitaine that demaunded that honour, entered not at the firste in to Rome, but the Senate woulde sende hym an aunswere thereof vnto Vatican, to wete, whether they would

woulde licence hym to triumphe or not. Firste no generall, or other capitaine, of what condition so euer he were mighte at any tyme triumphe, were he not a Consul, Proconsul, or Dictator, for the triumphe was neuer graunted to man of meaner condition, by meanes wherof it was denied to M. Mercellus, that most victorionslie conquired, and subdued Siracusa, as also to Scipio that ouerranne all Spain. Againe to the obtainyng of this foresaide honor, it was also requisite, that the battaile fought with the ennimy should be greate, and daungerous, and that there should be slaine therin, a boue fiue thousande. Of these thinges writeth Valerius Maximus. It is also written, that Cato, and L. Marius tribunes, ordained a lawe, to doe sharpe, and seueare, animaduertion on all Capitaines that should make false report of the number slaine. Neither was it sufficient to winde the battaile, were it neuer so bloody and dangerous: but he also must make tributory, and subiect the whole prouince, leauyng it quiet, and in peace to his successor, bringing also home with hym his army victorious. For which cause as Liuie recorded, the triumphe was denied to Titus Manlius, though in truthe he hadde obtained greate victories in Spaine, for that after him thei were forced to ouerrunne the countrie againe, to wage newe battaile, to kepe by force, and defende that whiche before was gotten. For this cause also Quintus Fabius the greate, triumphed not, though in deede he once had subdued all Cāpagna, as also recorded Valerius Maximus. It also was the maner that he that triumphed, should inuite to hym that night, the Consuls to supper, which they vtterly (suche was the maner) refused, for that, at that feaste, was at no time anie, to whom greater honour was doen then to the triumpher. These triumphes were euer ended in the temple of Iupiter, with in the Capitoll, where he offered vp the whole spoile whiche he had taken from the ennimie, where also (for greater solemnization) publicke assemble

was then made. And to the intente that this Capitaine shoulde not glory to muche of this honour doen to hym, it is reported that a bonde man should that day be placed by hym, to whom it was permitted to skoffe, and deride hym, in suche sorte, and manner, as it beste should like hym, where of sundry examples are found in olde histories. But to make more plaine this kinde of triumphe if it be possible, we wil remember some, but first of al that, of Paulus Æmilius, a capitaine Romaine, moste famous, and valiaunte, to whom, for that he had subdued, and taken Perseus king of Macedonie, vtterly spoilyng, and wastyng his countrie, the triumphe was graunted, by common suffrage of all men, who as Plutarche reciteth, triumphed in this maner. First of all, the inhabitantes of Rome, as well as of other places nigh adiacente, were that daie seen in their moste sumptuous, and riche attire, euery of them indeuouring to place himself, in some towryng hole, or windowe, the better, and with more ease, to beholde this spectacle. All the temples in Rome, were on euery side open, hangde, and apparelled, with moste costly furniture, with grene boughes, & perfumes, of no smal value, the streates also were like gaie, and glorious. And for that the multitude of people in the citie, was then infinite, as well of straungers, as also of others, a number of sticklers was appointed, to make through the streates, easie waie, and passage, and for that the diuersitie of shewes, were suche, and so many, necessitie constrained them, to parte them into three daies: the first hardly sufficed, in good order to bryng in the banners, standardes, and ensignes of the conquered, the Colossi, Images, and tables of price, whiche all were brought in on cartes, were curiously depainted, and trimmed. On the second daie came in the armour of the kyng conquered, as also of all th'other Macedonians, whiche as thei were riche, bright, and glitteryng, so were thei with moste cunnyng to the shewe ordered, and couched on cartes. After these cartes

entered

entered three thouſande men in order, bearyng nothyng but money open, and to bee ſeen, and that in houge chargers, and veſſelles of ſiluer, waighyng euery one three talentes at the leaſte, of whiche were three hundred and fiftie in noumber, ſower menne lotted to euery veſſell. The others, the reſidue I meane of this three thouſand) brought in cundites ſtreming, moſt artificially wrought with other plate all ſiluer, no leſſe faire, then maſſie, and in paſſyng of theſe companies, in iuſte and ſemely order, thei ended the ſecond daie in moſt pompous ſolemnitie. The thirde daie, euen in the breake, or ſpryng thereof, with the firſte band entered (a ioyous ſigne of conqueſt) infinite flutes, drommes, trumpettes, with others ſuche like Martiall, and warlike inſtrumentes, ſoundyng all togither, not delicately, or ſwetely, but in moſte terrible and cruell maner that was poſſible, in ſuche ſort, as thei preſently ſhould ioigne in battaile: and after them came an hundreth and twentie kine, all white, hauyng their hornes curiouſly gilted, their bodies couered with certain riche vailes, whiche thei accompted as ſacred or holie, bearyng alſo garlandes of flowers on their heddes, driuen by certaine yonge boies, no leſſe well fauoured, then curiouſly attired, to the place where thei ſhould bee to their goddes Sacrificed, after whom alſo, came other children againe, charged with greate platers of gold, and ſiluer for the Sacrifice. After theſe came others againe, ſeuentie and ſeuen, whiche in veſſelles of golde, carried all the gold that thei had gathered in coigne: after whom came then thei, that carried the greate gobblet, poiſyng fully tenne talentes of gold, whiche Paulus Aemilius had dooen to be made, ſette alſo, and inrichte with ſtones of rare price: and thei that bare theſe veſſels of golde, were ſuche as were nigheſt, and beſte beloued of theſe kinges, to wete, of Antigonus. Seleucus, and other kynges of Macedonie, and eſpecially of Perſius the honourableſte of them. After this followed the couche of the kynge con-

quered, with his owne proper armour laied a parte to be seen, his diademe, or croune, with his scepter roiall, laied in semely order, to the bewe, vpon his armour. After his coache came prisoners on foote, the little infauntes, his owne naturall children, and followyng theim, a greate troope of his seruauntes, and officers, as maisters of the houshold secretaries, vshers, comptrollers, chamberlaines, with others suche of his courte, or familie, all weepyng and wailyng, in maner so dolorous, seyng them selues brought nowe into suche seruitude, and extremitie, that thei moued to compassion, all suche as beheld them. Of the kynges children there were twoo boies, and one maide, of age yet then so yonge and tẽder, that thei were lesse capable of their infortune, and miserie, by meanes whereof the people were more moued to pitie, sorrowe-yng in straunge maner, to see them in that miserie. In this triumphe, then followed the father his owne childrẽ after the vsage of his countrie, cladde all in blacke, who marchte by his countenaunce all amased, and fearfull, as in deede he had good cause, his presente estate considered. Then followed the kyng, sundrie of his approued friendes, which beholding in that plight, their vnhappie prince brake out into teares, and sighes, so bitterly, that the Romaines themselues, bewepte that their infortunacie. After these followed one, carryng certain diademes, whiche some auncient cities in Grece, had presented vnto Æmilius, who immediatly followed in persone triumphantly, mounted in a chariotte, appareiled with purple Tissue, hauyng a bough of Laurell in his hande, with a croune also of thesame on his hedde, whom followed his owne soldiours, bothe foote menne, and horse menne, all armed in moste decente order, holdyng also eche of them a Laurell bough in his hande, their ensiegnes, and banners soldiour like displaied, syngyng delicate songes, in the honour of their capitaine triumphyng, with many other like matters moste roiall, and magnificent. This then was the

order

order of Æmilius his triumphe in Rome. Th'others for the moſt parte followed alſo this order, addyng or diminiſhyng ſome fewe thinges as beſt liked theim, and laſte of all offered vppe the ſpoile or bootie, in the temple of Iupiter with in the Capitoll, where in ſuche forme and maner, as their vaine religion required, they gaue thankes to their Gods, for their victorie obtained. And although in this ſorte thei commonly obſerued their triumphes, yet were there certaine lawes, that of parte limited the maner of theſe triumphes, and that accordyng to the demerites of the triumphant, makyng diſtinction, and difference both of the ſtrætes and gates whereat thei ſhould enter, the tymes alſo, by the Senate were appointed theim, but as touchyng all other thnyges, as ſhewes, plaies, bankettes, and ſuche others, it was lawfull for euery man accordyng to his apetite, to inriche, and beautifie his triũphe, as beſt pleaſed him: and as for his Coache he alſo vſed that, as was to hym beſt ſemyng, for it is euident that ſome drewe them with fower white horſes, others ſome with bulles. The greate Pompe when he triumphed for his victories in Africa, he entered Rome, hys Chariote trained with Elephantes. Suetonius recordeth that when Cęſar triũphed, he entred Rome, drawne with fortie Elephantes: in maner ſemblable came in the Emperour Gordian alſo. And as Flauius writeth the Emperour Aurelius whiche in like maner was alſo king of the Gothes, had his Coache triumphant drawen with wilde Partes: M. Antonius alſo with Lions. The Romaine capitaines farther vſually accuſtomed, to haue euermore in their triumphant Coache with theim, one childe verie yong, or ſome tymes more: whiche Cicero well remembereth in his oration pro Murena. Some alſo broughte with theim, from the place where thei conquired infinite numbers of ſtraunge and ſauage beaſtes, as Lions, Dunces, Beares, Tigers, Rinocerons, Panthers, Dromadaries, Elephantes, with many ſuch others, as did Titus

and

and Vespasian, as recordeth Iosephus. Other some also entered, with most diuersitie of musicke that was possible, vsing as well their instrumentes, as their voices, with inspekable others, suche harmonious delectotions: among all which triumphes, some were more erquisite, and more absolute thē the others, as those of Pompe, and Cæsar, these also of the two Scipioes, brothers, and in fine these of the Emperours, whereof Blondus remembereth in his booke, de Roma triumphante: and as writeth Paulus Orosius, there triumphed in Rome at sundrie tymes, three hundred, and twenty famous Capitaines, the laste of whiche all was the Emperour Probus, in whose time the Empire firste beganne to decline. There was also vsed in Rome an other kinde of welcome, or solemne receauyng, whiche was some thing lesse costly, and lesse honourable then the triumphe, whiche they termed, or called an ouation, which as A. Gellius recordeth, was graūted vnto Capitaines for their victories, then I saie, when some one thinge or other failed in theim, so that they might not by their cōstitutions demande the triumphe: as for erample, if the Capitaine were nether Consul, or Proconsul, or had conquired at his pleasure without any daungerous resistance, or for that the battaile was lesse cruell and bloddy, or for that he had subdued a people barbarous, and of small reputation, or that the warre was enterprised, without erpresse commaundement from the Senate, or for other suche like, and semblable causes. So that in place then of the triumphe, this Ouation was graunted theim, whiche was in suche sorte as followeth.

A. Gellius lib. 6 cap. 6. noct. At.

The Capitaine entered Rome on horse backe, in steade of a Coach, and some also at the firste came in on foote, croumed with hearbes, whiche were offered vnto Venus for that these victories were rather estemed venerius, then Martial. Neither entered the souldiars of these capitaines armed, ne yet sounded they any Trompette, or Dromme which might geue or forces some Martial noise, but

but vsed onely flutes, vials, and others, swete, & musicall instrumentes. Howbeit, thei brought with them in opē shewe thier praie, or bootie, the Senate meting thē without the citie in the fieldes, feastyng, praising, and cōmendyng them meruciously, whiche honour (though in dede farre inferiour to th'other) sundry honorable personages hath both yet sought, & accepted it. The firste that in this sorte was receaued in to Rome, was Posthumius Liberrus, for his victorie obtained against the Sabines, and next Marcus Marcellus, for his victorie in Siracusa. Suetonius writeth, that Octauian' Cæsar, entered Rome also with this petie triumph *post bella Philippica*, and his other warres in Sicilie. Plinie writeth that there were sundry Capitaines, to whom the triumphe beyng denied, contented theimselues notwithstandyng with this kinde of Duation. The cause why this little triumphe was termed by this name, was for that the sacrifice whiche the Capitaine did, or offered that daie, was of a sheepe, whiche may in latin be called *Ouis*, but thei that trinmphed offered a Bull, so that from this worde *Ouis*, came that other of Duation, their welcome, or ioious receauyng in to Rome againe. Others saie that it tooke his beginnyng of that voice of ỹ people De, or other wise *Oue*, but for that to reste here on is a matter of lesse importance, let it suffice that thei called it an Duation, whether it tooke his denomination, ether of that first latin worde *Ouis*, or els of that other De, or *Oue*. It farther was permitted to all Capitaines triumphant, that thei shonld sette vppe their Images, in all Temples, and common places, that they should erect at their pleasure any Columnes, or pillours, geuyng theim the name of Pillours triumphant, builte of Marble, worckyng in theim, in moste curious manner possible, euery their battailes, and victories, to their perpetuall renoume, and honour, a shewe of whiche, is yet this daie to be seen in Rome. Whiche thinges thei firste did, followyng, the Trophees of the Grekes, whiche also

Or it might be laied to rise of the latin word *Quo*, whiche is to reioice. Whence also is deriued *Quatio* and frō thence this Ouation.

were doen in suche sorte as followeth. In the very same place, where any Capitaine, obtained the victory against his ennimy, he did to be set vp there a greate, and houge tree, cuttyng from the same, all his armes, or boughes, fastnyng to the stocke, the armure of the vanquished, to his perpetuall honour, and renoumme, and this called thei a Trophe, of that Greke word *Tropi*, whiche may signifie conuertion, flight, or retraite, for that in that place, the ennimy was put to flight: and this with these Trophes, the Romaines first acquainted theimselues, for as Salust writeth, Pompe on a time hauyng vãquished the Spaniardes, plaste his trophes, on the toppes, of the moũtaines Pirenei, whiche vsage by tracte of tyme, grewe after into suche estimation, that thei made them of stone, wronght artificially. Yow bee it, this thyng semeth to bee of more antiquitie, and that other nations also before the Grekes vsed it, for it is redde in the fiftenth Chapiter of the firste booke of the Kynges, that Saul hauing vanquished Agag King of the Amalachites, came after to mounte Carmell, where he erected an arche triumphall, in the onely remembrance, and memorie of his victories. To conclude the honour of a triumphe was suche, and so estimed, that no one other was so much desired in Rome, so that their Capitaines refused no paine, no perill, or daunger, howe greate, or what soeuer, so that in fine thei might attaine to that inestimable honour. Besides, these Capitaines that thus triumphed, became merueilous riche, by the spoiles of the conquered, to theim also were geuen, great presentes by their frẽdes: which I onely to this purpose, in this place would remember, that princes might hence learne, how to recompense, and reward their capitaines, and other soldiars what so euer, accordyng to their desertes: for commonly in these daies, the daintie coward, and nise Carpette man, is more largely considered of, then those that imploie, both their gooddes, and their liues, in the seruice of the Prince, and defence of their countrie.

What

¶ What names the Romaine capitaines gained by their victories.

Chapt. 18.

THe capitaines of Rome, were yet beſides their triumphes, in an other ſort honoured, to wete, by names, and ſurnames giuen them, of the people, and prouinces, whiche thei had conquered, and ſubdued, whiche aſſuredly was no ſmall recompẽce, for their worthy demerits. Somtimes thei alſo gat additiõs to their names for their onely prowes, or courage in armes, whẽce ſundrie families in Rome grewe, moſte famous, and honorable. Firſt we maie ſpeake of the three Metelli, of which the one (as hath Saluſte, & beſides him others) for hauyng vanquiſhed the kyng Iugurthe, and conquered his countrie, and all the territories of Numidia, was called Numidicus. The other Quintus Metellus, for his victorie obtained againſte the kyng of Macedonie, was ſurnamed Macedonicus, and the laſte Creticus, for that he ſubdued the Ile of Crete. Before theſe were Marcius Coriolanus and Sergius Fidenatus, of which the firſt gatte that name, for that he ſubdued to the Romaines, the citie Corialis, the ſeconde, for that he brought Tributorie Fidena in Italie. And finally an other Metellus was there named Balearicus, for that he ſubdued to the Romaine Empire, the Iles Baleares, whiche other wiſe haue this daie to name Maiorque, and Minorque, with the others adioynyng to theim. Lucius Numius, was ſurnamed Acaicus, for that he conquered Acaia, and Corinthe. Brutus alſo for that he ſubdued the Gaules, receiued in recompence, the name of Gaulois. The twoo Scipioes brothers, were alſo honoured with the names, of twoo ſundrie nations, by theim vanquiſhed, and ſubdued: the one Africanus, the other Aſiaticus, for that he bothe conquered Antioche,

and Asia, and was the firste that euer brought any Romaine ensiegne into Asia. After this the other Scipio, sonne to Paulus Æmelius (of whose triumph aboue some thyng is saied) and nephewe by adoption vnto the greate Scipio, was also as th'other, surnamed Africanus, for that he bothe assailed, and wõne, the riche, and famous citie of Carthage. He also receiued for like guerdon, the name of Numantinus, or Numãticus, whiche was to hym no lesse honour, then the other, for hauyng sackte Numantia in Spaine. It is also readde, that Emperours themselues ioied, in the names of tounes, and places by them conquered, vsyng thesame euer more, in their letters Patentes, and other instrumentes, as did Seuerus, and after hym his successours: as for the conqueste of Arabia, Parthia, Armenia, Germania, and others, the one named himself Arabicus, an other Parthicus, an other againe Armenicus, Germanicus, and Asiaticus, eche honouryng hym self, with his victories obtained. For other causes also, ỹ Romaines, at times gained like names of honor, as Marcus Manlius, who for that he defended the Capitoll from the violente force of the Frenche men, gained the name of Capitolinus. The familie of the Toroquates, receiued firste that name, for that one of them toke by force from the necke of his enemie, a chaine, or coller, in Latin torques. Q. Fabius the greate, who for his delaies, and daliaunce vsed with Hannibal, deliuerying by the same meanes also his countrie, was surnamed afterwardes Cunctator: For this cause he also was called the Targette of Rome, whiche turned hym to great aduauntage, and honor. Marcus Marcellus, which liued also at thesame time, for his valiaunte prowes, and courage, and continuance in fielde, still againste his enemie, was in fine called the knife, or swerde of Hannibal. That excellente capitaine Silas, though he were cruel, was not withstãdyng for his happie victories, surnamed Fortunate. Pompe for his so many, so honourable, and so renowmed victories, was

through

through the worlde called Pompe the greate, then whiche name, I knowe not what might bee more roiall, or magnificent. And thus were those names giuen, to those vertuous capitaines, in suche sorte, that their generalles, and conductours of armies, were also termed by the names of Emperours, whiche this daie of all others, is the supreme, and higheste dignitie, so that thei were, either Pretors, Consuls, or Proconsuls, and that also had subdued his enemie in some famous battaille, had also destroied, and wasted his whole countrie, slaine, and murthered greate heapes of his subiectes, and finally by the losse of twoo thousande of his owne, to haue slaine tenne thousande of the contrary, at the leaste, for other wise he gained not the name of an emperour. This happie name gate Iulius Cæsar, the father of Iulius Cæsar, for his victorie, whiche he obtained againste the Samnites, and Lucans, in the daies, and tyme of Silas. Pompe was also called Emperour, for his fortunate victorie in Africa, against Domician. Cicero assigned Proconsul in that warre, againste the Parthians, was by his soldiours, for his happie successe, continually called Emperour. Iulius Cæsar also before he was elected Emperour, was, for that he was fortunate in warre, euery where called Emperour. But what capitaine so euer founde not his aduersary strong, and puissaunte, suche as durste, and would, bothe meete, and incounter with hym, neither merited, or obtained that name of an Emperour, yea, he sharpely was reproued, that ambitiously desired it. Hence Marcus Antonius semed to grudge, and murmure, for that hauyng sackte a greate citie, on the farther side of the riuer of Euphrates, that the name of Emperour, was notwithstandyng, denied hym. After this Iulius Cæsar, and his successours, affectyng the seigniorie of Rome, and knowing how odious the name of a kyng was, vnto all the people, did them selues to be called, by the name of Emperours, whiche from that tyme hath continued, euen vntill this daie, a name of

all others moste reuerente, and honourable. And as the Romaines, this honoured their owne capitaines, with these titles, so in maner semblable, neither left or forgate thei to gratifie any straunger, that for friendship serued, or liued in wage with theim, in maner as ample, as if he had been borne in Rome: and as thei founde them hardy, and valiaunte, so were thei gratious, and large, in recompensyng their seruice: so gaue thei vnto Atalus a parte of Asia, with the title (for more ample satisfaction) of a king of which benefite, he neuer became obliuious, or vngratefull, for dyng, he retourned the profites therof, to Rome again. A. Eumenes brother to this Atalus, for that he had bothe painfully, and faithfully serued the Romaines, against Antiochus, the Senate gaue hym in recompence, all the tounes, that thei had gotten of Antiochus in Asia. Vnto Iotar kyng of Galicia, for hauyng aided Pompe against Mithridates, thei gaue the whole prouince of little Armenia. In like sorte thei rewarded Massinissa kyng of Numidia, receiued by Scipio for companion, and frende to the people of Rome, to whom thei franckly gaue what so euer, he had gotten from Siphax, whiche had aided the Citezeins of Carthage, against the others of Rome. Neither thus rewarded thei princes, and greate personages onely, but vnto men of base condition, thei presented iuels, offices, and honours. The Consull Marius, cõsidering the notable courage, of two small bandes, whiche mervailously withstoode the furious, and violent incursions of the Cimbrians, whiche then were entered vpon the frontires, or confines of Italie, infranchest them immediatly, reputing them for citezeins of Rome, wherof beyng reproued, as hauyng doen it against their lawes, saied, that in the middle of that fight, when blowes were dealt thickeste, he heard no lawe speake in what sorte so euer.

Cimbria is that which we now call Denmarke.

The ende of the thirde parte.

¶ The

¶ The fowerth parte of the Foreſt or collection of hiſtories.

¶ Of the ſeuen merualles, or wonders of the worlde.

Chapt. 1.

SUche as haue imployed any parte of their time, in the readyng of hiſtoȝies, oȝatours, and olde Poetes, haue founde that often mention is made, of the ſeuen wonders of the woȝlde, at ſundȝie tymes erected, and in places farre diſtaunte. All ſuche as haue hereof wȝitten any thyng, agree, and accoȝde togither on ſȝe, but as touching the ſeuenth, we finde diuers opinions, and therfoȝe leſſe determine, on whiche, oȝ where, with beſte warrãt to arreſte vs. Yow be it, in the firſte place we will ſpeak, of the walles of Babilon, one of the ſeuen, and that foȝ good cauſe, as well foȝ the meruailous circuite of theim, as foȝ the ſcate alſo thereof, whiche bothe to moſte men, might ſeme a thyng impoſſible: and although it might ſuffice, in this place now to aduertiſe the reader, of that, whiche is aboue ſaid in the chapiter, of the diuerſitie, and confuſion of tongues, and that it was there builte, where Nembrothe erected the Tower of Babel, of whiche the toune (as is euidente) tooke his denomination, yet will we not ſo, and in ſuche ſoȝte paſſe it. Theſe waules then accoȝdyng to the appȝoued opinion, of moſte men, and of Trogus Pompeius, as hath Iuſtine, were firſt of all founded, by the famous Quẽne Semyramis, mother vnto Ninus. Whiche opinion D. Siculus, A. Marcelinus, and P. Oroſius, with the greateſt parte of al the Gentiles, haue

vniſoȝmely

vniformely agreed on: although Saincte Augustine, and Iosephus in his antiquities, attribute it vnto Nembrothe aided by his people: but were it, that Semyramis, either laied the foũdation, or repaired it, it sufficeth that it was perfected, and inrichte meruailously by her. This Citee was seated on a plaine on the one side, on the other side paste the greate riuer of Euphrates. It was proportioned in a square, or quadrante, the walles verie high, and curiously wrought, the matter was stone, laied with hoate lime, and an other kinde of cimente, whiche vsually is founde in the mines of that countrie, but chiefly in that greate riuer of Iudea, where some tymes stoode Sodome and Gomorra, called Asfaltida, giuyng a slime, whiche holdeth more faste, then any kinde of Pitche, or Glewe. Some writers disagree, as well about the height of this walle, as also aboute the circuite thereof, whiche might peraduẽture happẽ by diuersitie of measures. Plinie saith that this walle had in compasse sixtie thousande pases, so that euery quarter, or fowerth parte of the quadrante, had by computation iuste fiftene thousande: he farther addeth, that it was twoo hundred foote high, which foote exceded by three inches, the measure of the foote Romain and vb. foote thicke, whiche was assuredly very straunge and meruailous. Diodorus Siculus affirmeth, that it contained in all, three hundred, and sixtie stadia, and was also, so thicke that sixe Cartes there on, without annoye, might passe, on a fronte togither. The bridges, fortifications, towers, and gardines, that Semyramis did on, and through this walle to bee made. is a thyng more miraculous, then easie to be credited. It farther is written, that she retained in this woorke, three hundred thousande woorkemen, gathered throughout all the territories, and countries subiecte to her. To the former lengthe, Quintus Cursius addeth yet eight stadia more, & in height he saieth it had iuste an hundred cubites: but Paulus Orosius saieth, that it conteined in lengthe, fower hundred and

Aug. lib. 16. de ciuitate dei.

Iosephus li. 9. de antiquitatibus.

Paulus orosius lib. 2.

and eightie ſtadia, whiche mounte (giuyng an hundred, twentie, and fiue paces, to euery ſtadium) to the ſirtie thouſande paſes, that Plinie remembred. Strabo writeth, that this walle was in compaſſe, but three hundred eightie, and fiue ſtadia; but in breadthe was ſuche, that many Cartes might paſſe on it, not touchyng, or hurting any one tho'ther. Farther ſtraũge thynges are written, of the pleaſaunt, and fine gardeins, that were on certain turrettes, and towers, in this wall, in whiche alſo grew trees of greate height. Iulius Solinus here in accordeth with Plinie. Beſides this, ſome of theſe writers alſo affirme, that without, it was inuironed, with certaine mootes, or diches, full to the bankes continually with water no leſſe brode, or deepe, then ſome reaſonable good riuer. In this citee were an hundred gates, all of mettalles, no leſſe ſtronge, then beautifull, and curious: and in fine, what ſoeuer is written of the excellencie of theſe walles it neede not to any manne ſeme leſſe true, or incredible, for that this citee was then the moſte proude, and moſte ſtately of all others in the worlde, the ſeate, and chaire longe tyme, of the vniuerſall, and generall Monarche, whiche is an argumente, or note ſufficiente, of the greate pompe, and roialtie of it, of parte deſcribed by Ariſtotle in his Politiques, who there ſaieth, that it beyng on a tyme, taken by the enemie, theſe that inhabited the farther parte of theſame, neither felte, or knewe any thing of their miſerie, before full three daies afterward. In the ſeconde place of theſe wounders, wee ſhall remember a Coloſſus, whiche was made at Rhodes, offered by the Gentiles, and dedicated to the Sunne, although ſome others ſaie vnto Iupiter: this Coloſſus was of mettall, of a houge, and incredible greatneſſe, and height, muche like to ſome greate, and ſtrong tower, in ſuche ſorte, that it well might bee meruailed, howe, or in what maner it might be ſette vp, or raiſed. Plinie who hardly paſſeth any thyng, writeth that it had ſeuentie cubites in height,

Strabo lib. 16.

Coloſsi, were Images of excedyng greatnes, hauyng the ſhape, or proportion of man.

Plineus li. 34. cap. 7.

and although to make it, there were a greate number of good woorke men continually busied, yet wrought thei twelue yeres, before theicould finishe it, and the charges thereof drewe to lxx. C. talentes. It was made by the commaundement of Cares, scholer to Lysippus. This Image was of suche horrible greatnes, that it seemed the yearth was vnable to sustaine hym: he stoode as bothe Plinie, and Orosius record, but onely fiftie and sixe yeres, at th'ende of which tyme he fell, ouerthrowen by a meruailous yearthquake, and beyng fallen, infinite multitudes came to beholde hym, as a moste straunge, and rare spectacle, especially for that fewe men were founde, that could well fathome his thombe, the little finger beyng greater, then all other ordinarie Images. Some write of an hundred others, whiche also were at Rhodes, but all farre inferiour to this in greatnes, whiche to remember therefore, is lesse incidente to our purpose, vnlesse perchaunce, wee should here mynde the reader, that some therfore haue thought, that the Rhodians by this meane gate the name of Colossenses, hauyng at one tyme, an hundred small Colosi, besides that other greate Colossus, now aboue remembred: how be it this opinion lesse pleaseth Erasmus, for that (saieth he) the Colosiens, to whom saincte Paule wrote, were the inhabitauntes of Colossas, a citee in Frigia. Retourne we then to this Colossus again: whiche laie rottyng, and rustyng there, many yeres after, euen vntill the tyme of Pope Martin the first, whiche was in the yere of our Lorde God, iuste sixe hundred, when the Infidelles, with their capitaine the Soudan of Egypte, inuaded the Rhodians, and as Platina writeth, in the life of the saied Martine, with, whom also accordeth Antonius Sabellicus, carried thence all the peeces, or partes, that remained of that Colossus, where with thei loaded nine hundred Camelles. Of all th'other Colosi, whiche were as well in Rhodes, as in other places, but in quantitie, or bignes, farre inferiour to this, I

maie

maie in this place at all, speake nothyng, onely hauyng here to intreate of, the seuen wounders of the woꝛlde. The thirde was, the Pyramides in Egypte, concernyng whiche, if all thynges be true, in good histoꝛies repoꝛted, thei were then no lesse miraculous, then straunge, in deede, and meruailous. Pyramides were then, certaine edifices, oꝛ buildynges, whiche beganne in a quadꝛante, and so continued still, by insensible differẽce, streatning, and sharpenyng vpwardes, some thyng like vnto a Diamant, of a meruailous greatenesse, and height with all, builte, with suche, and so houge stones, cut, and framed in suche meruailous perfection, that it were hard to wꝛite, the true pꝛopoꝛtion of it, harde also, to bꝛing men to receiue it foꝛ a truth, and credite it: how be it, these thynges are sufficiently authoꝛised, as well by Chꝛistians, as by Gentiles, of whose repoꝛte (vnlesse we wꝛong them) we neither maie, oꝛ can doubte any thyng. These Pyramides are then Towers of incredible height, endyng euermoꝛe at the toppe, in a small oꝛ sharpe pointe. This woꝛde Pyramis, taketh his beginnyng of this Greke woꝛde Pyr, in Englishe fire, foꝛ that it endeth as a flame, sharpe continually at the pointe. Emong all the Pyramides, any where remembꝛed of, perticuler mention is especiallie made of thꝛee, and thei al in Egypte, betwixte the citee of Mensis, now called Caira, and the Isle of Delta, inuironed on euery side, with the riuer Nilus, of whiche one, is accompted, one of the seuen wounders: foꝛ as is repoꝛted there laboured continually to raise, and erecte it, thꝛee hundꝛed, and sixtie thousande menne, foꝛ the full space of twentie yeres: which thyng Plinie passeth not, alleaging twelue authours, whiche all together affirme it, as also doeth Diodorus Siculus, Strabo, Pomponius Mela, Herodotus, Amianus, with others. Some also wꝛite that the foundation of this Pyramis, contained so muche grounde as maie bee well ploughed, with one plough in eight dayes, whiche maie mounte to eightie iugera: others some

What a Pyramis is.

Plinie lib. 36. cap. 12.
Diod. Sic. li. 1.
Strabo lib. vltimo.
Pomp. M. li. 1.
Herod. lib. 2.
Am. lib. 2.

abate againe so muche thereof, as maie bee ploughed of one plough, in one or twoo daies, so that it containeth the full compasse of sixe, or seuen daies iournies at the least, and in height it also had, so muche, or some thyng more. Plinie writeth, that eche quarter conteined in lengthe, eight hundred, eightie and three foote. The stones were all of Marble, brought out of Arabia, and as Pomponius Mela recorded, the moste parte of theim were thirtie foote longe, whence it semeth not incredible, that there were there on busied, so many thousande men, some to carrie, tourne, and remoue stones, others to square, fine, and frame thē, others again to fasten, iointe, and laie thē, besides the multitude busied in Iron woorkes, and other thynges like needefull, and necessarie. Farther of other Pyramides, some also write this, or at the leaste of twoo or three, of whiche one was erected, by the vaine pompe of the princes and kynges of Egypte, whiche were of all others moste riche in that tyme, of parte as well by the fertilitie of their countrie, as also of parte, for that in Egypt, no man then held in his owne possession any thyng, the kyng onely excepted: and thus there beganne, in the tyme of Joseph, sonne of Jacob, whiche counsailed Pharao, to reserue, and kepe, the corne of the seuen plentifull yeres, to helpe himself, and his people, in the other seuen yeres of famin folowyng, duryng whiche tyme, the king by meanes of his graine, became Lorde, and seignioure of euery mannes landes, rentes, and possessions, throughout all, and euery his territories, and countries. Consider here then of the wealthe, of these princes, & how all their subiectes serued them, without respecte, as thei had been bōdmē. And as it is fartherreported in good histories, these princes for none other cause, did these Pyramides to bee raised, but onely to giue meate, & sustenance to their hungrie subiectes, to suche I meane, as in these woorkes labored, & farther, not to leaue their treasures to their successors: for thei more desired in suche sort to spende thē, then

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to leaue occasion to their posteritie, by these meanes to passe, and surmount their predicessors, in wealth and abundance, inioying after theim, that whiche they before carefully had gathered. It also is written, that these Pyramides serued, as Sepulchers for greate Princes: and who so wel cõsidereth the greate multitude of Hebrues, whiche serued in Egipte, whose aide the Princes vsed there, to erecte Cities, Castles, and Holdes, will nothing at all maruaile at that which is aboue saide: for it is most certaine, that there were deliuered from this bondage sir hundred thousande men, besides an infinite multitude of women, and childzen, whiche all were imploied in these, and the like woorkes, so that by these meanes it was no straunge thyng to aduaunce these famous edifices: and as some also report, the Radishe rootes, and saletes, besides other prouision of like meates in these woorkes spent, mounted to the summe of eightie talentes, which might value, of our mony, one million, and foure score thousand Crounes. Diodorus writeth, that rounde aboute this Pyramis, bothe nigh, and farre of, there was not to bee founde, so muche as one small stone, nether any shewe, or signe, that any man had earste been there, and in fine, no foundation thereof, to be seen, or perceiued, onely ther was fine sande as salte, and that in greate abundaunce or quãtitie: in suche sort that it semed, it onely had been, by some secrette miracle, or by the mightie hande of God, or that it had out of that place growen vp, whose height almoste semed, to haue streachte vnto the heauens. If we would leaue to remember olde histories, yet coulde wee not in this matter lacke, good witnesses of our tyme. Petre Matyr borne in Milan, a man of no lesse erperience, then learnyng, sente as Ambassadour vnto the Soudan of Egypte, from the Emperour Ferdinande, in the yere, of our redemption, a thousande fiue hundred and one, cõposed a booke of these thinges, which he sawe, and did, in that ambassade, where hee vttereth in writynge, that,

whiche by mouth he hath often tymes spoken, touching, and concernyng, these fore remembred Pyramides, agreeyng in euery pointe with that whiche these auncient authors haue leafte vs: and perticularly he discourseth, in many of twoo, whiche both he sawe, of height incredible, and farther saieth that hee measured the quarters of one of theim, which were all equal, eche hauyng.ij.hundred, and fiftene pases, in leanght, and in circuite all to gether almost thirtene hundred: and againe he addeth, that on euery side, there were certeine houge, and greate stones, imbost, and swellyng outwarde for the more better conueance of certaine roumes with in. And more he saieth, that some of his company, in long tyme, & with merueilous paine ascended to the top of one of them, where thei founde one stone, suche and so greate, that with ease thirtie men might at once haue stode on hym, and beyng descended againe, woulde not otherwise thincke, but that thei had bæn in some cloude, & farther so high thei were, that their sight beganne to faile theim, their braines rollyng and turnyng, as people amased. So that as he saith, it nothing may be doubted, neither of the nũber of workmen, nether of the greate expenses. The fourth was the sepulchre, or tombe, whiche Artemisia did to be built for her husebande Mausolus kyng of Caria, a prouince in Asia the greater, nigh vnto the Sea Icarium. This woman as writeth A. Gellius, and others, in suche sorte loued Mausolus her husebande, that all men remember her, for an example moste notable: who after the kyng died, did in suche sorte lament, and bewaile hym, as nether can I write, or finde experience thereof in others, erectynge to hym a sepulchre, aunswerynge of parte, the greate loue that she bare hym, whiche for the cost bestowed theron, the excellent frame, and workmanshippe with all, was, and is reputed, for one of the seuen wõders. This tombe was built on an excellent kinde of Marble, in compasse iuste four hundred, and a leuen foote, and in height, twẽtie

A.G.li.10.noctium At.

tie and fiue cubites. It alſo had thirtie, and ſix pillers, all of ſtone of rare prize, moſt ſkilfully ingraued: it late open to the ieu, on euery ſide to be ſæn, with Arches containyng ſeuentie and three foote, in breadthe, bulte by the moſte excellent workmen that were in the world to bee found. The parte openyng to the Eaſte, was ingraued, and wronght by Scopas: that toward the north by Briax, the South parte by Timothee, and that of the Weſt, by Leocares: the perfection of this worke was ſuche, and the frame therof ſo excellent, that it therby gained the name of Mauſoleum, and that for the deade Kynges ſake, for whom it was builded, whence alſo all other ſepulchres, that euen vntill this daie haue any where bæn made, if there be any beauty, or excellencie in theim, for that Sepulchre onely, holde the name of Mauſolea. And of thoſe thinges make mention Plinie, Pomponius Mela, Herodotus, Strabo, Aulus Gellius, and others. It alſo is euident, that Artemiſia after the death, and departure of her huſebande, liued in continuall teares, and wæpyng, and that her ſelfe alſo paide the tribute of nature, before this worke was fully finiſhed, and ended, hauyng drounckе notwithſtandyng her huſebandes bones firſte in pouder, lodging theim in the Sepulchre of her owne proper body. The fifte was the Temple of Diana, whom fondly, the Gentiles adored for a goddeſſe, it ſtoode in the citie of Epheſus in Aſia, in the prouince of Ionium. Plinie ſaieth that it was builte by the Amazones, whoſe fame, and renoume, was ſuche, and ſo ſtraunge, that no parte of the world was there, that reſounded not of it, ſo that Democritus there of onely hath writen, one whole volume. Plinie diſcourſing of this temple, ſaieth that it contained foure hundred, twentie and fiue foote in lengthe, and in breadthe two hundred, and twentie. This woorke was of ſuch merueilous excellencie, that all Aſia about it was buſied iij. C. and twenty yeres, it was ſeated in a Fenne, or mariſhe ground, onely to auoide the daũger of yearth-

Plinie li. 35. cap. 5.
P. Mela. li. 1,
Stra. lib. 7.

quake:

quakes: the foundation therof was laide with Cole dust, hard troden, and beaten doune, and on that againe great store of Wooll, to assure the place, other wise moiste, and watrie. In it were an hundred fowertie, and seuen pillours, euery of theim of Marble, and seuenty foote high, all erected by Kynges of Asia. Of these thirtie seuen were most exquisitlie ingraued, the others also of Marble (as is saide) polished. The maister of this woorke, as recordeth Plinie was Cresiphon, but Strabo otherwise saieth that it was Archisron. Howe bee it, this diuersitie of opinions is excusable, consideryng howe longe tyme this woorke continued, and therefore of necessitie it required more then one, or twoo maisters, besides, many thinges were added at sundrie tymes to perfeate it. Solinus, and Pomponius Mela, write that this Temple was firste erected by the Amazones, and Solinus farther addeth, that when the mighty, and puissant Xerxes, was busied aboute the conquest of Greece, he brunte, and consumed euery other Temple, onely reseruyng, and sauing this. All writers accorde, that on these pillours was framed a rouke of Ceder, in most curious sort wrought, that was possible to be deuised, the doores throughout, beyng all of Cypres. After this a leude person consideryng of this so riche, and so renoumed a woorke, desired still in harte (whiche he after did) to burne it, and beyng apprehended immediatly vpon the facte, confest that he had for none other cause doone it, but that his fame might line, hym self eche where remembred, for euer, of the posteritie, whence as Valerius Maximus, recordeth, in his title of renoume, and honour, and also with hym in like manner Aulus Gellius, it was immediatly enacted, that no manne vnder paine, of greate, and greuous punishment, should at any tyme bee so hardy to speake, or write, hys name, to the intent he yet might faile, of that his desired purpose. But this lesse serued, for both Strabo, and Solinus, witnesse of his name, and call hym Herostratus, of

Strabo. lib. 14.

A. Gel. lib. 2.

whom

whom proceded afterward this prouerbe, *Heroſtrati gloria*, applied vnto theſe that ſeke either fame, or honor, by any their like wretched & villanous tretcheries. Farther wee may remember here, as not altogether impertinēt, that the very ſame daie, that this temple was thus burned, Alexandre was borne, that Prince of worthy memory, whiche conquired, and ſubdued eache Prouince throughout all Aſia. Which thing well noteth Plutarch, in the life of Alexandre, as alſo Cicero twiſe in his ſecond booke *de natura deorum*, alſo againe in his booke *de diuinatione*, where as hee ſaieth, that then, when this Temple was in burnyng, the Sages there prognoſticated, of the generall deſtruction, and conqueſt of all Aſia, as in deede it after was, ſubdued by this Alexandre. Some reporte that this temple, was againe rædefied, inlarged alſo, and beautified, muche more then at the firſte, as alſo that the maiſter of this worke had to name Democrates. The firſt maruaile was none other, then the Image of Iupiter Olympicus, which was erected in the Temple of Iupiter in Acaya, betwirt the two Cities of Elida, and Piſa, whiche place, as alſo the Temple, after the denomination of Iupiter Olympicus, were both called by one name Olympia, whiche Image as both Strabo, and Pomponius Mela reporte, was no leſſe renoumed for the arte, perfection, and finenes of the worke, then it alſo was, for his exceedyng houge greatneſſe. Some ſaie that it was, all of Porphire, other ſome of Puorie, wrought, or done by Phidias, to graue, or carue, the moſt excellenſt that euer was. Of this Image writeth Plinie, as beſides hym ſundry others. Strabo addeth that the excellencie of this Image, conſiſted in his greatnes to whiche alſo came that, whence in deede it was more ſtraunge, and merueilous, that it al was wrought of Porphire, cut, and deuided into moſt ſmale, and fine partes. It is reported that Phidias, in one onely pointe, failed in this worke, to wæte, that the compaſſe of this Image was leſſe conformable, and

Stra. lib. 8.
P. Mela. li. 2.

Plinie. li. 34. & 36.

agreant, with the true proportion of the Church, for that beyng made sittyng, was yet neuer the lesse so high, and so greate, that if you woulde haue considered hym at any tyme to haue stode, the churche then by no meanes could any waies haue healde hym. Notwithstandyng this Image muche beautified this Temple, doyng it to be spoken of much more then before, though it also were before very famous, especially by the meanes of thée solemne plaies, and games, kepte in the honour of Iupiter, called Olympia. Thence came it, that the Grekes counted thier yeres, by Olympiads, which vsually were from fiue yeres, to fiue, whiche plaies were first instituted, and ordained by Hercules. But this vsage some tymes leafte, was after againe practised, and put in vre by Emonis, or as others some will, by Shron, foure or fiue yeres after the destructiõ of Troie, at least as Eusebius accompteth, at whiche tyme beganne againe the firste Olympias. Cõcernyng the seuenth meruaile, some suppose it to bee the Towre that was in the Ile Pharos, nigh to that renowmed Alexandria in Egypte. This Pharos was a small Ile, longe, and streate, liyuge on the one side of Egypte, straight against the mouth of Nilus, which in olde tyme, or long sithe, as gaithereth Pomponius Mela, and also Plinie, was of one side onely inuironed with the Sea, or water, but after warde in their tyme was so foolded in with fludes, that onely at one place, and by one Bridge, passage was, and by none other. In this Ile Pharos (so called after the name of a certeine discrite Pilote, which sometimes was at Meneleas, and there also was buried) the kinges of Egipte builte a certaine towre of Marble, in height, and curious woorke, surpassyng all others, on the toppe of a hill inuironed with water, whose frame, and facion was suche, and so statly, that it coste theim eight hundred talentes, which mounte to foure hundred, and foure skore thousande crounes, accordyng as Budeus accompteth, and was erected for none other cause, but to

P. Mela li. 2. Plinie lib. 5.

be

bee a Lanterne for certeine Torches or lightes in the night, onely for the comforte, and suretie of all those that ether were then in voiage by Sea, or by Lande, the better to conduct theim to good and sure harbour. Which tower neuertheleſſe as moſte men holde, was builte at the proper charges of Ptolome onely, whoſe maiſter of that woorke hadde to name Siſtratus, as Plinie also hath plainly leafte vs. Cæſar in his commentaries no leſſe cõmendeth the height, then he doth the beautie, and excellencie of this tower, and saieth that it hadde the name, of the Ile Pharos. The very same reporteth Amianus Marcelinus, writyng the hiſtory of this worthy woorke: to which Solinus addeth, that what towers so euer were any where to this purpoſe built, were, to the imitation of this also called Pharoos, as that (for example) of Meſſina and others. And farther I ſuppoſe that theſe lightes, or Lanternes, which ordinarily are caried, in ſhippes by the night, eche one the better to drawe, and directe the other, by this meanes in like manner were also cauled Pharoos. So this is now the laſte of theſe seuen maruailes, although in dede, of many it be accompted none, in whoſe place some number the hangyng gardeines of Babilon, where of also is to fore some thing saide. Lactanti Firmianus reporteth, that theſe Gardeines were plotted on high, on the very toppes of Arches, and Towers, in ſuche ſorte that vnder theim were faire, and pleaſante lodginges, and aboue grewe trees of greate, and rare hougenes, with abundance of ſpringes, at all tymes to bede we theim. The forme of theſe buildinges, is amplie deſcribed by Diodorus Siculus. Celius Rhodienſis, diſcourſing of theſe mearuailes remembereth no thinge of this Tower Pharos, ne yet of theſe ſtraunge Gardeines of Babilon: but in the ſeuenth place addeth an Obeliſcus, framed, and perfected by the commaundement of Semiramis, whiche in ſhape nothing differed, or facion from a Pyramis, beginnyng in a ſquare, and endyng in a pointe,

Plinie lib. 35.

A. Marc. lib. 2.

in this notwithstandyng disagreyng with the other, that the Obeliscus euer was of one onely stone, nether peeste, or patchte, in any parte, or place, and yet therefore little yeldyng in height to any Pyramis, of whiche we reade that some, were greate, as any Towers, of a faire, and good stone curiously grauen. Of whiche sorte is one yet this daie in Rome, knowen by the name only of a neelde whiche by inspeakable paine and pollicie, was brought, out of Egypte, of height no lesse merueilous, then it was to bring so houge a weaght thether. This Obeliscus now of Semiramis, whiche Celius, as is saide, reckneth for the last maruaile, had in height an hundred, & fiftie foote, and in circuite nintie sixe, eche side in length, by equall proportion conteainyng twentie fower foote, whiche as it was one whole, and perfecte stone, so was he also, by expresse tõmaundement of Semiramis, cut out of a certeine hill or mountaine in Armenia, and afterwarde thence brought to the aboue remembred Babilon. But who so will consider how harde it was to drawe it thence, howe harde also afterwarde to erecte it, might thincke, in truth it was, a thing almoste impossible, were ti not, that the antiquitie had thinges like straunge, and difficill, whiche euery where are leafte vs, of authours worthy credite, whiche assure vs also of others, in like sorte perfected, by other Princes of Egypte. Plinie sheweth the maner, how with out any hurte, bruse, or annoie, thei first were remoued from the place where thei were made. Of these Pyramides Obelisci, Colossi, and suche others, at full discourseth the learned Polysias, in the beginnyng of his booke of loue and fire.

Plinie lib. 6. cap. 8. & 9.

¶ What maner of women the Sibylles were, how many in number. and of their prophecies, but especially of those that concerned Christ, and his commyng.

Chapt. 2.

The

THe hiſtory of the Sibylles is generally authoriſed of all menne, ther learnyng, and prophecies verie well knowen, but perticulerly to intreate whē and what thei were, whereof thei Prophecied, and at what tyme, that onely knoweth he, that hath ſpente ſome time in old, and auncient hiſtories. Wherefore my deſire was, ſome thyng of them to gather, eſpecially conſideryng the meruailous gifte of Prophecie, whiche God in ſunderie wiſe beſtowed at tymes on theim, and principally to fore ſaie, of the cummyng of his ſonne, of his life, and paſſion, with other many miſteries of our beleſe, and faithe, of whiche wee ſhall ſome thyng, in this place remēber, to the intente the Ethnicke, & Panime, that will authoriſe nothyng, but their owne proper writinges, might no better haue to excuſe hymſelf, then the perfecte Jewe whiche affiyng in his owne, neither liketh, or accepteth, the true faithe, or religiō. And this ſaie I, for that by common admiſſion, and conſente, ſuch bookes were of all the Gentiles receiued, & theſe Sibylles alſo credited, but eſpecially of the Romaines, whiche in euery their affaires, or neceſſities whatſoeuer, had their due recourſe to the Prophecies of theſe Sibylles, conferring, and conſultyng of all thynges, by them written. But for that ſo many, as well Grekes, as Latines, haue in ſuche ſorte, ſo fully diſcourſte, and written of theim, wee ſhall here followe, and imitate the beſte, not greuyng, or weriyng the reader, with any others. Diodorus Siculus, Plinius, Solinus, Seruius, Marcianus Capellus, Lactantius Firmianus, Elianus, Suidas, Strabo, Marcus Varro, and Virgill alſo, with the better parte of Poetes, Sainct Auguſtine, Euſebius, Oroſius, with the moſte parte of all good hiſtorians, haue ſome thyng written, and diſcourſte of theſe Sibylles. Diodorus ſaith, that this worde Sibylla, ſignifieth nothing els, but a woman Propheteſſe, and one ful

of God. Seruius, as also Lactantius, in his fowerth booke of diuine institutiõs, nameth them none otherwise, then the counsaile of God: Suidas, women Prophetes. The others disagree, as well about the number of them, as also when thei were. Some nombryng more, some lesse but as thereof vncertaine. Marcianus Capella, mindeth vs of two onely, others some of fower, as chiefly Elianus in his variable histories. Marcus Varro remembreth no lesse then tenne, with whom Lactantius Firmianus accorded in his firste booke, whom I haue determined in this place to followe. The firste was of Persia, called Samberta, of whom Nicanor maketh mention, the same that wrote the renoumed gestes of Alexander, others write, that she was of Chaldea, others a Jewe, borne in the toune of Noe, nigh the redde sea, whose father hight Berosus, & her mother Erimanta: this woman wrote twenty fower bookes in vearses, in which she disclosed straũge and wounderfull matters, concernyng the commyng of Christe, his miracles, and his life, though secretly, and as shadowed, not to be vnderstode of all men. With whom all the other Sibylles vniformely accorde, in suche sorte that Lactantius Firmianus, as well in his fowerth boke, as in sunderie other places, leaueth vs their perticuler Prophesies of Christe. And Saincte Augustine also hath lefte vs, a brief, or shorte summarie, of some certain, and principall matters, whiche as well this, as the others also haue Prophesied, especially of the death, and passion of our Sauiour, and emong others these woordes by order. After this he shall bée apprehended, by the handes of Infidels, thei also shall beate, and buffette hym aboute the face, with their impure, and sacrilegious handes, with their mouthes accursed, and blasphemous shal thei spitte on hym, he shall geue theim his bodie, as contented to be whipte theron, he shall loue silence, and vtter fewe woordes, so that whence hée speaketh fewe menne at all shall knowe, semblably he shall be crouned with shearpe, and

The first Samberta.

pearsing

pearling thornes, Gaule shall thei geue hym to eate, and sower Vineager to drincke. See here the banket that these men shall make hym: so that thou O Nation bothe ignorant, and blinde, shalte not knowe thy GOD, here present and with thée, but tyrannously shalt croune hym (as is fore saide) with thornes, medling Gaule, and vineger together (a potion) for hym. After this the Veale of the Temple shall sunder, and the midle of that daie shall be darckned as the night, by the whole space of three full howres, so then shall the iuste die, who shall lie deade, or sleape onely thrée daies, and hauyng passe through Hell shall rise, or reuiue, neuer to die againe. These woordes are suche, so plaine, and so euidente, that thei in nothyng differ, from these of the Euangelistes, cõcernyng Christ, our maister, and Messias: or otherwise, from these, of the holy prophetes, but emõg the others principally of Esaie, whiche the Churche also this daie doeth holde, and shall doe euer. And these Prophesies are recorded, some by Lactantius Firmianus, some by saincte Augustine, and others some by others, as by Cicero, Marcus Varro, and others, Gentiles all deade before the birthe, and natiuitée of our Sauiour, as is bothe plaine, and manifeste by the saied Lactantius, who farther of these Sibylles, addeth also this muche: he shall raise the dedde, the impotente, and the weake by hym again shall goe, the deafe shall heare, the blinde sée, the dombe shall speake, and laude his name freely, and againe somwhat before, with fiue loaues, and twoo fishes, he shall fede fiue thousande menne in the deserte, and that whiche shall remaine, shall also refreashe the hungerie nede of others. Lact. li. 4. ca. 15

The seconde by report, was borne in Libya, of whom mention is made by Euripides, in his Prologue of Lamia. The second Libyca.

The thirde hight Themis, and was surnamed Delphica, for that she was borne in the Citée Delphos, of whom remembreth Chrysippus, in his booke of Diuination. Unto this woman, the Romaines erected an Image, whiche was, as recordeth Plinie, bo- The third Delphica.

fore

foꝛe the destruction of Troie, so that Homere in his woꝛkes, hath sundꝛie, and diuers of her vearses, as is euident. Diodorus Siculus saith, that this was Daphne, the doughter of Tiresias, whō, when the Grekes had subdued Thebes, thei sent her fooꝛthe immediately, and without staie to Delphos, where she after became a pꝛopheteſſe, in the Oꝛacle of Apollo, so that she thence (as he supposeth) and not otherwise, gatte the name of Delphica. The fowerth had to name Cumea, oꝛ Italienna, and not Cumana Amaltea, she was boꝛne in Cimeria, a toune of Campania, adioinyng vnto Cumæ, whose pꝛophesies are wꝛitten, as well by Neuyus in his bookes Punici, as also by Pison in his annalies, and bꝛiefly remembꝛed by Lactantius, by Virgil also in his Eglogue this beginning, Scicilides muſę.

The fowerth Cumea.

The first Erythrea.

The first was that famous Erythrea, whiche by the especiall grace of God, so plainly pꝛophesied of the greateſte misteries of our religion, wheꝛefoꝛe as hath Lactantius, the Gentiles in the ages paſte, supposyng it impoſſible, that a virgine, should beare a childe, as also other thynges supernaturall, whiche thei in like soꝛte wꝛote, remembꝛed as well, by old Poetes, as also in auncient hiſtoꝛies, accompted of these vearses, none otherwise, thē of light, vain, and fonde matters, Apolodorus wꝛiteth of this Sibyll, that she foꝛe saied to the Grekes, that thei assuredly should sacke, and ouer runne Troie, whence moſte suppoſe, she was befoꝛe the deſtruction thereof. How be it Euſebius contrariwise thinketh, that she liued in the tyme of Romulus. Strabo againe in the daies of Alexander. Of this Erythrea were these wooꝛdes, recited by Euſebius, whiche in oꝛder translated, sounde in Engliſhe this muche, Jeſus Chꝛiſte the soonne of God, and Sauiour. Whiche was in deede no leſſe straunge, then meruailous. Others also wꝛote she, whiche Sainct Auguſtine gathereth in his eightenth De ciuitate dei, which dooen by hym into Latine, maie in our tongue saie this muche: The yearth shall sweate, an assured signe of iudgement,

gemenke, from heauen shall come a kyng, whiche shalbe kyng continually, but cladde in mannes flesshe, to the intente he maie iudge the worlde, so shall the incredulous see, aswell, as shall the faithfull, and with their iyes shall beholde, God hymselfe aduaunced in the middle of his angelles: and in the ende of this worlde, the soules of men shall appeare, with their owne proper bodies, whiche all hym selfe shall iudge presente then in persone, at whiche tyme the yearth shall bee bruised, and disordered. Penne shall then destroie bothe Images, and Idolles, their iuels eke, and treasures shall thei not accompte of, he shall goe doune into helle, and breake vp the infernall gates, then to the iuste shall ioye, and peace bee lotted, and fire shall tormente still the reprobate, and impious. All secretes shall in this daie bee discouered, euery man shall knowe the thoughtes of an other, God then shall laie open the hartes, and consciences of all flesshe: there shall ber weepyng, and gnashyng of teethe, the Sunne, and the Starres, in that daie shall bee darkened, the heauens them selues shall breake, and the Moone shall lose her lighte, the mountaines shall fall doune, and the valies shall lie euen with the swellyng hilles, nothyng in the whole worlde shall higher bee then other, bothe mountaines, and valaies shall be reduced, into plaines, eche thyng hauyng in that daie his endyng: the yearth shall be skorchte vp, and brought then to pouder, bothe riuers, and sprynges shall in that daie burne, and with that fire also the yearth it selfe, the sea, and the aire shall be consumed, a trumpette then from heauen, moste terriblie shall sounde, at which voice the yearth incontinentely shall open, discoueryng the obscure, and disordered face of helle, the paines eke, and the smartes of the damned soules therein. By this Sibyll these, and many others were writtен at large in hearse, plainly declaryng Christe hym selfe incarnate, with the resurrection of the dedde, and the finall iudgemente. But these thynges, before thei came to passe in

dæde of fewe might, or could in any wise bee vnderstode, reputed for meare follie of the Panimes, and the Gentiles. Notwithstandyng Erithrea, well knowyng what was to come, lefte not this muche to saie, in like sorte of her self: vaine shall thei accoumpte me, a light, and liyng dame. But when these thynges shall bee accomplished, then shall thei remember me againe, not as a dotyng, or as a senslis wight, but as a true southsaier, or prophetisse of the highestе. From this Sibyl Erithrea, the Romaines at tymes receiued many bearses, whiche Feneltella with silence passeth not in his fiftene Forces, saiyng, that by ordinaunce of the Senate, thei sente Ambassadours vnto her, onely to haue (if it so might please her) of her prophesies, whiche frō her brought backe papers in greate number, whiche were bothe carefully, and curiously reserued in the Capitoll, emongste others some, whiche thei also had receiued before. This womā was of Erithrea, a toune of Ionyum, in the Prouince of the lesse Asia, adioinyng vnto Caria, whiche I would the reader should certainlie vnderstande, for that many other tounes are also of this name, as one in Libia, an other in Boecia, the third in Locris, the fowerth in Cyprus, but to assure vs that she was of this Erithrea in Ionyū, Strabo maie onely in this place suffice. The first Sibyll was of Phytō, a toune in the Isle of Samos, inuironed with the sea Egeum, borderyng on Thrace, or as others some suppose, in that other Isle of Samos cōpassed with the saied sea, right against Ephesus, for which cause she had to name Silia Samia, of which remembreth Eratosthenes. The seuenth was Cumana, otherwise Amaltea, how bee it, some others gaue her to name Demophila. Suidas termeth her Hierophila: neuerthelesse Cumana was she called, for that she bothe dwelt and prophesied in the toune of Cumas in Italie, not farre of from Baias. Of this woman writeth Dyonisius, Halicarnasseus, Solinus, Aulus Gellius, & Seruius, she brought to be sold to Tarquine the proude, kyng of the Romaines

Strabo lib. 4.

The first Samia

The seuenth Cumana.

nine

nine bookes (though Suidas otherwise suppose, that it was to Tarquinius Priscus) for whiche she demaunded three hundred Crounes, or other peeces of golde, suche as might be, or was, in Rome at that tyme moste currante, but for that the kyng thought her therein vnreasonable, he refused vtterly these her offered marchaundises, by meanes whereof incontinently, she did three of theim in his presence to be burned, not leauyng therefore, to aske againe the whole price, for the other fire, whiche thyng the kyng disdainyng more then, then at the firste, began to deride her, chargyng her with follie, whence she again taketh others three, and as the first, so burned them immediatly, demaunding for the remnante, the whole price of the nine, where at, and at whose constancie, the kyng then muche amased, imagining that thei contained some straunge, and hidden misteries, bought these three, at the price of all the others, whiche afterwarde were laied vp, and reserued in the Capitoll, in meruailous honour, and reuerence of all the people. Plinie writeth that she had but three in all, of whiche she burned, as he reporteth two receiuing not withstanding for the third, the value of thē all, but how so euer it were, it sufficeth that these bookes were had in suche greate reuerence, so kepte, and reserued, with these of the other Sibylles. For as M. Varro alleageth out of Lactantius, the Romaines with incessant paine, sought throughout all Grece, and Italie, thorowe Asia also, and euery parte thereof, for all bookes, vearses, or prophesies whatsoeuer, that might, or could be founde any where of these Sibylles, and especially emōg the others of that excellent Erithrea, for accomplishemēt whereof, and more erpedite gatheryng of these foresaied papers, fiftene menne of honour, were charged with this busines, none medlyng, or dealyng besides them in these matters. Festella recorded, that whē the Capitoll was burned, the Senate sente backe againe to Erithrea, humblie requesting her, to inriche them ones again, with her

bookes, if it so might please her. Whence it maie be presumed, that thei had not Cumanaes verses onely, but euery the prophesies of eche, and al the others: and that, that Sibyll, of whiche Virgil maketh mention in the beginnyng, or entrie, of his first of Æneydos, which then dwelt or continued in Cumas, where he affirmeth that Æneas imbarkte hym self, should bee some other Cumana, not this of whiche we now haue spokē, by common accompt, and reckning, the seuenth of that order: for it hardly may be thought, that Virgil knew of any Sibyll, at that time, when Æneas firste entered into Italie, ne yet that she liued in the daies, of the fifte kyng of Rome. And Seruius interpretyng thesame place, saieth: of necessitie it nedes muste be, that she, that solde these bookes, should also bee called Cumana, though in trothe her name were nothing so at all, this woman also died in the said toune of Cumas.

The eight Helespontia.

The eight was borne within the territorie of Troie, in the toune of Marmisa, suche, and so auncient, that as Heraclides Ponticus writeth, she liued in the tyme of Solon the Philosopher, and of that greate, and mightie Cyrus.

The ninth Phrigia.

The tenth Albunea or Tyburtina.

The ninthe was borne in Phrigia, and Prophesied dwellyng in the toune of Ancira. The tenthe hight Albunea, borne at Tibur sixtene mile from Rome, whens also she is called some tymes Tiburtina. So these Sibylles, lefte many bokes and verses, in whiche thei Prophesied, of sundrie thynges to come, but principally of the prosperous, or aduerse state of Rome: so that the Romaines, in euery their affaires, diligently perused, and with reuerence all their bookes, or papers, orderyng, and directing them selues, continually by thē. And as when we would be credited, and be thought to speake a truthe, we vsually will saie, it is written in the Gospell, so also saied thei in like sort of the Sibylles, suche was their affiaunce, or greate truste in these women. For proofe whereof Iuuenal passeth such a vearse, Credite me vobis folium recitare Sibyllæ, whiche he so saied, for that these women, gaue

for the

foꝛthe their Pꝛopheſies, wꝛitten in leaues of trees, as Virgil well witneſſeth in his firſt of his Æneydos. Cicero with great reuerence ſpeaketh alſo of them, eſpecially in his booke De diuinatione, where he thus muche ſaith, as we tofoꝛe haue ſaied, that out of their firſte, & greate letters of euery vearſe, ſenteẽces of weight, & great matters ſtil were dꝛawen. Among other thinges manie, eche one of theim haue ſpoken, of our faithe, and of the Chꝛiſtian religion, of the birth, the life, and of the death of Chꝛiſte, as we eſteſones tofoꝛe haue alſo ſpecified: as among the others, the Sibyll Delphica alſo ſaide. A Pꝛophete ſhall be boꝛne of a woman not knowyng man: and an other this, he that yet is to come, ſhall here after come, he ſhall raigne in pouertie, his greate & mightie foꝛce ſhall he to fewe diſcouer, out of a virgines woumbe ſhall he alſo bee boꝛne. Ioſephus againe (a Jewe though he were by race, and eake by his pꝛofeſſion) ſpeakyng of the tower of Babilon this much repoꝛteth, that a certaine Sibyl rememberyng when firſte men ſpake but one language, ſaithe, that thei builte to theim a pꝛoude, and haute Tower, as if by the ſame thei ſhould haue entered in to heauen, but God ſente fourth greate windes to raſe, & to ſubuerte it, as alſo diuers tongues, the ſpꝛing of deuiſion, and diſcoꝛd among the people, whence this Tower gained the fitte name of Babilon. Theſe thinges and others, the ſemblable, wꝛiten by theſe Sibylles, haue well beẽ recoꝛded by Chꝛiſtians, Jewes, and Gentiles, whiche the Gentiles repleate with ſinne colde neuer yet vnderſtande: but the Chꝛiſtians as ſoone, as theſe Pꝛopheſies came to their handes, as well recoꝛde Lactantius Firmianus, Euſebius, and Saincte Auguſtine, with others, gathered thence greate fruict, and comfoꝛte immediatly, the Panym, and the Gentile neglectyng theim to their confuſion. Beſides theſe were yet ſome others, that alſo were called Sibylles, reputed as foꝛe ſhewers, oꝛ foꝛe ſaiers of thinges to come, as Caſſandra the doughter of Priamus, Campuſia.

Celofonia the doughter of Calcas, Manta Theſſalica the doughter of Tireſias the Thebane, but all hiſtories, onely accorde on the aboue ſaide tenne.

Wherefore ſleepe by nature was geuen vnto man, and that to ſleape to muche is bothe noiſome, and domageable.

Chap. 3.

Ar. lib. 4. de animalibus.

SLeepe was geuen man for his preſeruation, for that nothing hauing life is ther that ſleapeth not. Ariſtotle ſaith that al creatures hauing blodde, take their repoſe, and ſleape, in whiche place he proueth by reaſon, and by experience, that fiſhes alſo at tymes as other thinges dooe ſleape. Sleepe is a ſurceſſing of all the ſenſes from trauaile, whiche is, or is cauſed, by certaine euaporations, and fumes, riſing of our meate, and ſuſtenaunce receaued, mountyng from the ſtomake immediatly vnto the braine, by whoſe greate coldnes theſe vapors warme are tempered, caſtyng into a ſlumber euery the forces, or ſenſes exteriour, at whiche tyme the vitall ſpirites retiryng to the harte, leaue all the members of the bodie in a ſleape, vntill ſuche tyme againe, as theſe ſaide vitall ſpirites (whiche are the onely inſtrumentes, by whiche the Soule bothe gouerneth, and ordereth the whole bodie) recouer newe force, and ſtreangth to theim againe, and ſo theſe vapors, or ceaſſyng, or diminiſhynge mā againe awaketh, or retourneth to himſelf, more apte then to his buſines, then at any tyme tofore. Of theſe occaſions of ſleape, Ariſtotle is long in his booke *De ſomno, & vigilia:* and Plutarche reciteth the opinions of ſundrie philoſophers, with many natural reaſons concerning the ſaide matter. But although it be good, and neceſſary for the body, yet muſt it not be with exceſſe and immoderatly taken, for that to muche ſleepe (as well recorderh Ariſtotle)

stotle) weakneth the spirites of the bodie as well, as also of the Soule, euen as moderate, and competent reaste, bettereth theim, increasing, their vigor and their forze. For as many thinges are necessary, and nedeful in mans life, so taken in excesse, annoie, and greue vs muche, as to eate who feleth not how hunger vs compelleth: and yet, who to muche eateth, repenteth it, we see: in semblable sorte exercise with moderation also pleaseth, but in excesse therof no man hath any liking. So slæpe then must be taken, for necessitie onely, to reuiue, refreashe, and comforte the wery senses, the spirites also vitall, and other wery members. For to much sleape (besides that it maketh heauie the aboue saide spirites, and senses, the partie also becometh slouthfull, weake, and effeminate with ouer muche idlenes) ingendereth muche humiditie, and rawe humors in the bodie. whiche commonly assault it with sundrie infirmities, messenges of death, and of finall ruine: for when we to muche sleape all the moistures, and humors of the bodie, with the naturall heate retire to the extreame partes therof, no where purgyng, or euacuatyng, that what so is redundant. So then vnmeasured sleepe, is not onely forbidden by philosophers, and phisiciens, but also, is a thing odious to the wise, & vertuous. Aristotle saieth that while wee sleape, and slumber, no difference is knowen betwixte the wise man, and the foole, and surely were there none other cause, to breake, and call the wise man, from long, and weary sleape, but onely to eschewe, and vterly refuse, in any pointe to bee like, or resemble hym that is not, yet therefore should he flie it (though moderate sleape geue life, and be therefore right necessarie) consideryng that he that sleapeth, is not then as one liuyng. And as Plutarche addeth in his boke, of the contention of water and fire, who so sleapeth hath none other force, or vnderstandyng sleapyng, then if him selfe were deade, a colde, or sensles carrion. Plinie also is of this minde saiyng, that slæpe still bereueth vs, of the

one halfe of our life, for that when we sleape, we neither knowe, nor fele whether we liue or not. Ouide with other Poetes, and men of like learnyng, tearme sleape an Image, or purtraite of death, and in the Scriptures sleepe, is compared vnto death, as where Saincte Paule saieth, brethren, we will not, that ye be ignorant of these that are a sleape: by whiche woordes he meaneth these that now are dedde, and a little after, God shall draw out after hym, those that haue slepte in Christ. Slepe also is the figure of negligencie, and of sloth, whiche thesame S. Paule againe, in plaine woordes vttereth, my brethren, it now is tyme ye arise, & wake out of your slepe. Slepe also signifieth synne, as hath Saincte Gregorie, who saith that to slepe, is to continue, and perseuere in synne. And againe, if that to slepe muche, had not been accoumpted synne, Saincte Paule then neuer had remembred these woordes so often, awake ye iuste, and leaue any more to synne. Lette vs beginne to shame then, that spende the greater parte of our tyme, in slepe, and in our bedde, for surely who so doeth, his offence is nothyng lesse, then his that all daie doeth sitte, in fatte dishes surfettyng, like a grosse, and swolen Epicure, consideryng these creatures, should onely be taken, to the sole sustentation, and maintenaunce of life, and not to fill, or pamper voluptuouslie the bellie: in whiche sorte slepe muste also bee taken, onely for necessitie, nothing at all for pleasure. Sith then slepe none otherwise muste be vsed, lette vs now speake in what sorte is beste to slepe, whiche waie, and how to tourne, beyng laied doune in bedde to reste vs, to the intent that our slepe maie not annoie, but profit vs. Suche then as are of bodie not impotente, or lesse hardie, should passe as some suppose, their first slepe on the right side, but after that, the greater part of the night, vpō the left, thēce chaungyng towardes the mornyng, vnto the right again. The reason is, for that mannes stomacke is so ordered, that the mouthe thereof, somewhat more bendeth towardes

Paul. cap. 4. primæ epist. ad Thes.

des the right ſide, then it doeth to the left, but the bottome contrary wiſe to the leafte, declining from the righte. So ſlepyng one howr, or two, on the right ſide, the ſtomack ſtretcheth foorthe it ſelf at large vpon the Liuer, whence twoo ſinguler commodities inſue, the firſte, that the ſtomacke ordereth, and inlargeth her ſelf in wiſhed maner, by meanes whereof, it paſſeth with more eaſe, and contentment, the late meates receiued, or nutriment what ſo euer: the ſecõde the moiſture, or humiditie of the foode in the ſtomacke, cooleth, refreſheth, and comforteth the Liuer, by meanes whereof, the naturall heate wareth ſtrong within the ſtomacke, whiche mattereth not a litle to haſten the digeſtion. This dooen it ſhall not be diſcommodious, to turue vnto the other ſide, on whiche beyng ſometymes laied, the Liuer ſtraight imbraceth, and couereth the ſtomacke, whẽce in this maner aided, it perfecteth, and cauſeth immediately digeſtion. How bẽit, it alſo ſhall be expedient, ſome what before you riſe, ones againe to tourne, and caſte you on the right ſide, to the intente the ſtomacke, diſburden, and diſcharge it ſelf again of the Liuer, expellyng all noiſome aire, and ſuperfluitie of the digeſtion paſſed. This rule maie profite ſuche, as haue their Liuer temperate, their ſtomacke alſo not watriſhe ſtill, and colde, and to whom in fine, theſe twoo are well affected: but vnto hym whoſe Liuer percaſe maie be inflamed, whoſe ſtomacke alſo is ſubiect vnto cold, which bothe are common in many to bee ſeen, to hym I thinke it noiſome to ſlepe on the right ſide, for that the ſtomack then falleth, and reſteth on the Liuer, ſtrainyng or chargyng it, on euery ſide or parte, whẽce in exceſſe it heateth and inflameth immediatly, the higher parte of the ſtomacke, remainyng ſtill vncouered, coolyng ſo, and weakenyng more then before, beſides that the Liuer drawweth alſo to it, euen that little heate, that before was in the ſtomacke, whence conſequently inſueth, late, and il digeſtion, the bodie indiſpoſed, leſſe apte to folowe any thing.

Wherefore, whose stomacke is colde, but Liuer contrary wise inflamed, and hoate, beste slepyng is for hym continually on the left side, for that the stomacke couered on euery side with the Liuer, it happely hasteneth, and perfecteth digestion: and concernyng the Liuer, lyng so a lought, it bothe is discharged, and disburdeined of the stomacke, by meanes whereof it cooleth, cleane voide of inflamations. Some also slepe grouelyng, their face, and bellie downewardes, whiche semblablie aideth, and comforteth digestion, for that it both draweth, and retaineth the heate naturall in the stomacke, whiche thence expelleth, and exileth all superfluities. The contrary happeneth to them that slepe on their backe, the face open, and directly vpwarde, for that the naturall heate is dispersde in partes abrode, lesse apte, or lesse able to perfecte, or cause digestion, for neither can the superfluities bee purged well by the mouthe, ne yet by any other cundites, or ordinary passages, but arreste theim continually in the stomacke, and in the throate, whence some tymes spring vehement suffocatiõs, the fallyng euill also, with others many the semblable, and like infirmities. The wise also here learne vs, that we slepe not to muche, stretcht forth throughout our bedde, for thence again digestion, of part maie also be weakened: for as hath the Philosopher, whē the vertues, and forces are vnited well together, the operation of nature is then so muche the stronger, and so lyng of parte, drawne as it were togither, that parte of the bodie, whiche couereth nexte the stomacke, ioigneth more close vnto it, comfortyng, and warmyng it more then it did before. These rules percase maie profite, the daintie, the delicate, and eke the weaker sorte: but concernyng those that are lustie, and well disposed, the beste aduice I maie, or any other giue them, is that thei retain thesame custome, that thei tofore haue vsed.

Of

¶ Of three ſundrie doubtes, whiche the aunciente Philoſophers were neuer able to reſolue, with the cauſes why. Chapt. 4.

THE aunciente Philoſophers, by the meruailous inſtincte of God, curiouſly ſearchte out the cauſes, of eche the woꝛkes of nature, aſſertainyng their pꝛopoſitions, without contradiction, oꝛ repugnauncie, of any others. Yet neuer were thei able to reſolue theſe thꝛee thinges, of parte doubtfull, and of ſome impoꝛtance with the cauſes aſſured of their ſpꝛyng, and beyng. The firſt is, that thei well knewe, there was giuen vnto man by nature, a deſire neuer to dye, oꝛ departe hence, neuer to fele ſmarte, oꝛ any annoye what ſoeuer, but continually to ſugioꝛne, with felicitie perpetuall, and pleaſure in this woꝛlde, neuer ſauoꝛyng of any lacke, oꝛ defaulte of any thyng, but yet could not attaine to that deſired ende oꝛ marke. And on the other ſide well aſſured, that GOD and Nature, neuer attempted any thyng in vaine, and farther that this, mannes appetite pꝛoceded onely of nature, toilyng, & ſuppoſyng herein to finde the cauſe, eſpecially that this axiome in any other thing neuer failed, thei folded, and refolded theim ſelues, in infinite perpleꝛities, ceſſyng in diſpaire, to loſe this knotte oꝛ ſcruple. The ſeconde was that thei ſaied, that eche manne felte in hym ſelf, a certaine naturall, and peruerſe inclination of the fleſhe, and farther, a ſenſuallitie plaine contrarie to the aboue ſaied deſire, oꝛ appetite, whiche was not to dye, oꝛ ſauour of coꝛruption, as in this carnall motion, whiche caſteth man into ſundꝛie daungers, and infirmities, ſhoꝛtnyng his tyme, and his daies ſo muche deſired. The ſemblable alſo riſeth of exceſſe in ſurfeting, beſides that others ſome againe, deſirous ſodainly to mounte to greate pompe, and honour, haſſarde themſelues to winde

the ſpoyres in field, where cõmõly thei fall, or els returne oft times, with a fearce & troubled minde, or in fine ſome miſhap or infortune there betides thẽ, an ende al cõtrary to that thei ſo muche affected. The third is, that in the order of nature, the bodies inferiour, are gouerned by the ſuperiours, as for example the elementes, by the bodies celeſtiall: the Orbes, or Spheares of the Planettes (as Philoſophers will) by the intelligences, and they againe by the firſt maker, or mouer of al thinges, God the onely and the ſole cauſe, and prince eternal. But in man alone this order is now peruerted, who being of two partes, to wete the ſoule, & bodie, we ſee that the fleaſhe in truth both vile, and abiecte, rageth, and rebelleth againſt the minde, and reaſon, and that whiche worſt is draweth it, to his owne froward will and pleaſure, whence the Apoſtle ſaide, that he in his members felte, a lawe contrarie, and repugnant to the lawe of reaſon, mouyng it to ſinne, and to vniuſt rebellion. The philoſophers therfore that liued before the commyng of our ſauiour knew nothyng at all, the occaſion of this diſorder, but curiouſly ſekyng ſome cauſe thereof, or reaſon, fell into ſundry erronious, and fonde opinions. Whence Anaxagoras ſaide, that this monſtroſitie, or diſordered rebellion, began at the firſt, in the beginnyng of the worlde, whẽ all thinges were folded without regarde, or reſpect in that auncient Chaos: for ſeparating this force of reaſon by diſcorde, and reioynyng it againe afterwarde by concorde, it ingendereth euerie thing good, and perfecte in his kinde, man alone excepted, whoſe body it vniteth ſtoberne, and diſloiall, with the ſoule onely abſolute, and reaſonable. And therfore as theſe twoo, in this Chaos firſte diſagreed, ſo euer more continue thei in diſcorde, and in enmitie, contrarie to the rule, and order of all other thinges. In this ſorte this poore, and leſſe aduiſed philoſopher, attributed the faulte hereof to the diuine prouidence. Others alſo ſaide, that this onely happened, by diuerſitie of conſtellations,

tions, vnder which man was both borne, and conceaued. Ariſtotle neuer hardned himſelf, plainly and appertly to vnknot this preſente ſcruple, but rather he gainſaieth it, himſelf affirmyng, that mans will is naturally inclined to euill, ſo that with greate difficultie, it is, or maye bee brought ſubiecte vnto reaſon. And in an other place hee ſaieth, that the felicitie whiche manne by vertue here acquireth, is the abſolute, and perfecte gifte of God alone. To conclude then, vertue, in the action, or operation where of, the felicitie of man fully conſiſteth, muſt be the gifte of God, and not of nature onely. On the other ſide the Manichies deſirous to yelde ſome reaſon of this peruerſe, and iniuſte order ſaide, that in manne were two ſoules together, the one good, of the true and perfecte ſubſtaunce, of the prince of light, the other impious, and accurſed, takyng his ſpring of the Prince of darckenes, whence this warre, was this in man continued. Origen ſaieth, that before the creation or frame of the worlde, all ſoules ſinnyng againſt the diuine maieſtie, were kept and reſerued in heauē for a time, but afterward for their puniſhmente, were plaſte againe in bodies, of harde, and noughtie nature, whence this rebellion, in man, in this ſorte liueth. But all theſe opinions both erronious, and deteſtable, are confuted by Sainct Auguſtine writyng againſt the Manichies, in his booke *De duab. anim.* and in an other of his, *De nat. boni.* where with longe reaſons moſt learnedly he ſheweth, the cauſe why they neuer attained to the knowleage, or felyng, of this foreſaide diſorder, which was for that they neuer had hearde, or knowen any thing of the ſcriptures, by whiche we fully are reſolued in euery, and all theſe ſcruples, by whiche alſo it is euident, that both theſe propoſitions are aunſwerying, and conſonant vnto the order of nature. To weete that God, and nature attempte nothyng in vaine, and that it againe is conuenable, that man by nature ſhould feare, and refuce to taſte of death, deſirous to liue in continued

ioie, and pleasure, though he yet neuer attaine thereto in any sorte: ne yet therfore is this desire of his in vaine, but rather accordeth perfectly with nature, but not to attaine to the effecte, or ende thereof, is to manne an accident, and therefore lesse naturall. For God created man, firste to liue immortall, in suche sorte that accordyng to the opion of moste diuines, he neuer should haue died, or tasted of any miserie, had he, or kepte, or obserued the cõmaundementes geuen him, but hauing transgresst theim he streight became subiecte, to the stormie tempestes of this world, and finally to death: and this by disobedience, man here hath purchaste anguishe, the graue, and corruption. So as the Apostle saieth, by the sinne of disobedience, death first crepte in, and entered into this worlde. Hence nowe it then is euident, that death was neither naturall in our first father Adam, ne after him in vs, but casuall and accidentall, as nothyng at all lesse mente vs by the diuine prouidence. Now then this doubte, maie also this be resolued, that the desire neuer to die, or to endure annoie, is lent vs from nature, and that not in vain, for that it some tymes was in vs, if manne then had not sinned) assuredly to haue attained, the effecte so much desired: but beyng (as we are) rebellious and obstinate this desire still remaineth, but so to be, is denied vs. The seconde doubte also, by this meanes may be resolued, for that through glotteny, and benerie, we hasten our fall, and ruine. In semblable sorte the thirde also, by the sinne of Adam, by meanes where of, he fell from that originall iustice, or state of grace, whiche God before to hym, had freely geuen, and graunted, seruyng hym to moderate, his life, and each his actions. Whence immediatly began to followe this disorder, for reason that should rule, and order thinges aright, lieth subiecte vnto the will, and to euery the senses: so that it appeareth plainly, that thys peruerse order, is in no respecte naturall, but (as is saide) of fortune, and altogether casuall. By which meanes we

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here conclude, that thinges of greatest excellencie, and of assured perfection should, and ought to gouerne th'others of base condition, and this neuer misseth, or faileth at any tyme, as is more then plaine, in euerie the bodies, immirte, and celestiall, but although in manne experience shewe the contrarie, that issueth of fortune (who by hys fall hath merited not that, but greater punishment) and not at all from nature.

What ceremonies the Romaines vsed before they denounced warre to any prince or countrie.

Chap. 5.

WHo so hath readde of the holy ceremonies, and religious obseruations, practised cõtinually by the auncionte Romaines, as wel in matters concerning peace, as in those also of warre, maie nothing at all mearuaile, of all theirs so many, and so famous victories, against suche migtie Princes, suche warlike and bluddie nations, nor on the other side might thinke it, or straũge, or els impossible, to see the fatall ruine of this greate, and stately empire, which first of all beganne, when contemptuously thei first disdained these solemnities. For as we see by examples of infinite historyes, by how muche the more deuoutly, they obserued the aboue saide vsages, so muche the more grewe this Romaine state, and empire, their captaines also happy, and renoumed, and dreadde throughout the world, as is and maie be seen in Pompe and in Brennus, with others, more knowen, and more then I canne remember, whiche though they were in deede idolaters, voide of al knowledge, or perfecte feling of God, yet of parte it appeareth that God still was propitious to the fautors of religiõ, which pertase might be to this, and none other ende, that as this people was ia-

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lous of this religion, of which thei yet had no perfect, nor none other assured grounde, so by more sure reason, they gladly should haue bene Patrones and Protectors of the true and Christian faith, if it had been to theim, as to vs it is reuealed. By the effecte it then is euident, that long tyme he kepte, and preserued theim in prosperitie, with fortunate succesſe in their affaires tẽporall. The ceremonies then which the Romaines vsed in time of peace, are many and diuers, whiche I leaue to speake of, for that if I should all penne theim, I should wery, & greue percase the reader, & to speake therof to little, were iniurious in my phantasie. Wherfore I shall in this place remember fiue onely, whiche they orderly obserued before thei proclaimed warre against any prince, or countrie, to the intent that Princes of our tyme may see, how muche they erre, rashlie to denoũce, warre, and hostilitie, not crauing firste Gods assistaunce, his aide, and his succour: and farther that thei also maie knowe, that hẽce onely, on them befalleth, commonly suche euill, aduerse, and sinister fortune, and finally how farre in pointes of religion, thei in truthe be inferiour, to these Ethnikes, and Idolaters. Now then when newes came to Rome of any rebellion or that any prince barbarous, had inuaded their territories, or that any other had doen iniurie to their confederates, thei immediatly sente foorthe their ambassadours vnto hym, by whiche the Senate, by faire meanes aduised hym, to make restitution of the domage, and wronge committed, and farther that he euer afterwarde, refrained from suche incursions: whiche aduise if he estemed not, then did thei warre to bee proclaimed immediately. The Senate then hauyng chosen some capitaine for this iourney, did all their Sacrificatours, incontinently to be called, whiche receiued in commaundement, to praie vnto their Goddes, for the happie succesſe, and good fortune of their people. For the Romaines went neuer forthe, to spill the blood of their enemies, before their priestes had

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bitterly wepte, and praied in their Temples. After this the Senate, beyng aſſembled all togither, wente in good order to the Churche of Iupiter, where ſolemnely thei ſwore al, or plighted this faith, that when ſo euer yet, the enemie (againſte whom warre by theim was then denounced) would deſire a truſe, or peace againe with thē, or otherwiſe would craue pardō of his defaute, that mercie ſhould not in any caſe be denied hym. This dooen the newe Conſull, choſen for this expedition, haſteneth thēce againe forthwith vnto the Capitoll, where he voweth to hym of the Gods, in whom he repoſeth, or moſte hope, or confidence, that he will offer, if he retourne victorious, the beſte thyng that he hath, of what price ſo euer. And although the thyng offered, were of neuer ſo greate value, yet were the people bound to repaie it hym againe. After this an Enſigne, hauing in it an Egle (whiche was the true and auncient armes of the Romaines) was brought out into the filde of Mars, whiche thei onely did to this ende or purpoſe, that the people might knowe that it was then leſſe lawfull, to vſe any plaies, or other pleaſant ſpectacles, whilſte that their frendes, and kinſmenne, were then in filde, and in armes, and in fine the Pretor, beyng mounted on high, on one of their gates, ſounded a Trumpette, to call togethe their Souldiars, deliueryng with the ſame certeine Enſignes vnto the Capitaine. Hence it appeareth, that thei neuer woulde arme themſelues before thei firſt had appeaſed, and honored their Gods, crauing their aſſiſtaunce in that battaile, or fight, againſt their enimies. For if the Conſull or Capitaine, aſſigned by the Senate, happely ſubdued any Prouince, or Citie, not valiauntly, and honourably, but by prodition and by tretchery, he afterwarde ſhould be puniſhed by the ſaide Senate grieuouſly. Where of we finde ſundry examples, of whiche I ſhall remember but two here preſently, the one of their excellent prowes and vertue, the other how thei handled one, that by a diſ-

honorable policie had conquired his ennimy. Fabritius on a time, with an armie of the Romaines lyng before Fidena, a certain scholemaister issued with his scholers out of the Citie, who supposing highly to gratifie this Capitaine, hastely did himself to be brought into his presence, whom incontinently this Consull (although by the retainyng of theim, beyng as thei were, the sonnes of the most honorable, & richest of the towne, he streight should haue been receaued for their Lorde into the citie) not only refused to accepte, and receaue hym, but did hym to be stripte in their presence naked, and bindyng his handes, gaue to euerie of his schollers, roddes to skurge hym, sendyng this traitour backe so, vnto their frendes, and Parentes, by meanes whereof he wonde the hartes of the Citisens, which immediatly yelded theimselues subiect to the Romaines. On the other side, in the yere of the foundation of Rome three hundred, and eightene, warre was proclaimed by the Consuls against the Sarmates, and others the inhabitauntes of the moūtaine Caucasus, whiche as is sien in tables of Cosmographie, deuideth Asia in the midle, bandyng Scythia on the one side, and endyng in India, where by meanes of extreame colde, no Grape at all groweth. In these warres Lucius Pius was appointed generall, where after many a bloody, and cruell skirmish, he sōe times gainynd the better, some times the worse. But during a truse betirte them accorded, Lucius royally feasted, and banketed the Capitaines of the Sarmates, and after this hauyng trained theim eftsones vnto hym, and considerynge howe they pleased muche in bousing of his wines, especially for the greate skarsnes, and wante thereof in those countries, in the ende againe inuited theim, to a solemne and riche supper, where he gaue theim of wine, in suche abundance, that thei al held theim selues, well contented of hym, yeldyng by this meanes their prouince tributory to the Romaines. This warre now so ended, and Lucius retourning home again

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to Rome, demaunded of the Senate, to triumphe, for hys conquest, which was not onely, in most disdainefull maner denied hym, but also this forme of victorie was so odious, that thei did hym to die for it openlie, on whose Toumbe this Epitaphe, for more contempte was written: here lieth Lucius Pius Consull, who not by vertue of armes in the filde, but by banketyng dishes on his table, not with the Launce, or Swoorde in hande, but with good wine that ouer ranne the Sarmates. The Senate, not yet contented with these excedyng cruelties, farther proclaimed throughout eache parte of Rome, that what so euer Lucius had doone, in the name of the Romaines, shoulde not be taken or reputed for any thing, and besides it was written also vnto the Sarmates, that thei againe shoulde be free, in their pristinate, and wounted maner.

That it profiteth a Prince muche to be faire and well fewtered.

Chap. 6.

THe greatest matter in my iudgement, that any waie may cõmende the maiestie of a Prince (speakyng now onely of graces exteriour) is the comely feauture, and proportion of his bodie, accompanied with a decent grauitie, an argumente infallible of pregnant sapience. And although we some times see, the rule of Pithagoras, to faile, and be lesse certaine, to wete that in a bodie crooked are crooked maners (for that vertue eftsones dwelleth in a frame lesse fined, rough hewẽ, and ill proportioned) yet assuredly for the moste part a man hardly shall finde the cõtrary. And albeit, that an honorable, aspect or representatiõ, to no other purpose, maie profite a prince, yet pur-

Fr.y. chaseth

chaseth it hym reuerence, and inlargeth his authoritie, especially if it haue alliance with bountie and honestie, as on the other side, it cõmonly is deminished by odious deformitie: for as saieth Cicero the habite of vertue, is of suche greate force, and efficacie, that it constraineth vs to loue theim, that haue her in possessiõ. Euen so in a prince the maiestie of hys personage hath in it a certeine secret veneration, alluryng the hartes of his vassaules to loue hym, moued therto percase by some hidden phantasie, perswadyng themselues, that he is both iuste, merciful, and vertuous, his life and maners conformable, to the fealwture of his bodie. Hence certeine people barbarous supposed, that there was no manne of sufficiente aduice, and discretion, to accomplishe, and absolue matters, of greate charge, and importance, but such only as were by nature indued, with an ameable countenaunce, and good proportion of bodie. Macrobius reciteth that in the Isle of Nerce, borderyng on the riuer Nilus, the inhabitantes, (which liue halfe as long againe as do we) chase continually, their Prince, the most valiantste, and moste beautifulleste personage (without regarde of his parentage) throughout their whole countrie. Yow be it, no man I suppose, so farre exileth from reason, that will not prefer the Prince harde fauoured beyng vertuous, before that other well fewtered, vertulis, and impious: but both beyng of condition equall, my selfe would preferre th'other before the counterfaite. Demetrius sonne of Antigonus was of a representation so honourable, and excellent, that no Painter, or Caruer, colde in his tyme be found, that durst to take on hym, in any sorte to purtraie hym; for in hym was a certeine mekenes, and terreur together, conioigned with so muche good nature, and grauetie, that it appeared he was borne, in one, and the same instant, to be dradde together, and also to be loued. It is also writen that Marius, who so many times triumphed, was of suche a venerable, and louing countenance, that beyng

yng taken prisoner by his emmimie Sylla, a certeine frenchemam was sente with expresse commaundement to kill hym, who beyng entered into the Prison, with hys swoorde drawen, but beholdyng there so graue, so perfect, and so feareful a visnomie was immediatly, so strangely amased, that he turning retired, & leakte the prison open, by which meanes he happely then saued his life. Alexander the greate, for that he was but of a small stature, and not of face most amiable of all others, walkyng with hys welbeloued Ephestion, the mother of the kinge Darius came to salue hym, and knowyng not whiche of the two was in deede Alexander, reuerenced for the kyng moste humblely Ephestion, for that seyng hym of so honorable a representation, supposed assuredly that he had been Alexandre. The olde histories reporte, that Alcibiades, and Scipio, with others many, honored, & authorised the dignitie of their offices, with their so reuerent, and comelie graces, whiths united and connected, to their excellent vertues, profited not a little their common weale, and countrie. On the other side we finde, that many princes, and Capitaines, as well in the olde tyme, as in this oure age: haue by meane of their base stature, liued in disdaine and contempte of many, and that some also, for that thei were deformed, were at tymes in greate hassard to haue loast their life, of whiche for examples sake, I will remember two, the one long sith, the other of late, though we lacke not, to this purpose, infinite others. Philopomenes Duke of the Achaiens, a man renoumed, and verie honourable, was of a smale stature, euill faciie, and deformed, so that when he was cladde in base, and vile apparell (as was his maner ofttsones to be) he rather semed to be of a vocation most abiette, then a Prince orderyng, or gouernyng a countrie. This Duke pleased muche in huntyng, by meanes whereof, he often tymes came to Megala, where on a tyme very earnest in followyng the chase, wente farther from home then was perhappes his

will to haue doone, so that hee was faine to harber that night in the house of a certeine poore gentleman, in the coūtrie, one of his especiall, and assured frendes, who also had then maried very lately before, hauing onely at that tyme but one seruante in the house, hauyng sente forth his others, aboute other his affaires: when then this Duke was come to his gates, with out more he knockte a loude there at, immediatly his wife lokyng out at a windowe, demaunded whom he sought, whēce he was, and what he woulde: to whom his seruaunt aunswered, that it was Philopomines the Duke, that was come thether to lodge, with his frende that night. The gentlewoman streaght amased, that on a soden she should receaue suche an honorable geaste, and supposing theim bothe at the gate seruauntes to the Duke, whiche were fore sent to aduertise theim of his comyng, and for as much as thei were but twoo onely, without any more she opened to theim the gates incontinently, the Duke then with hys seruaunt beyng entred in to the Haule, she sendeth forth a Paege with spede, to seke her husebande, whiche presently was then at the nexte village, and turnyng her aboute to Philopomines and his seruaunt, willed them to sitte doune, while she prouided the supper, so busied in ordering thinges aboute the house with her maide, no lesse in truth troubeled, then almost amased, beganne now one thing, and then on other, not finishing, or endyng at all any thing. So seeing her matters to goe but slackly forwarde, beholdyng the Duke faste folded in his Cloake, whiche also percase was colder then hee gladly woulde haue been, (mouyng hym to laugh thereat beyonde measure, desired him to put of his Cloke, and healpe to make the fire before her seruant were returned, to the intent the supper might be redie against his Lordes commyng. Than tooke Philopomines a wedge in hande, beginning to sunder Logges as fast as he coulde, hauing firste secretly charged his seruaunte, in no thing to do him then ante

reuerence

reuerence or duetie, to the intent the poore gentlewoman might not know him to be the Duke. Nowe while he thus labored in cleauyng of Blockes, the maister of the house in greate hast came in, who very wel knowing Philopomines, imbraced him with greate reuerence, and demaunded of hym saiyng, my Lorde what do you with these toles in hande? To whom he aunswered with smilyng countenaunce, my frende content thee, that I dooe my busines, for herein paie I the price of my deformitie. In our tyme Ferdinande Kinge of Spaine, a Prince no lesse discrete, then wise, but of stature rather little then resonable, who also though he had a Princely face, or coũtenance, and with the same of aduised, and politike gouernement, the other partes of his bodie were yet lesse correspondent, besides that continually he wente appareled in cloth, suche, and so made, that he of these that knew hym not, was rather reputed for a meane citisen, thẽ for suche as he was, a greate and mightie Prince. The king on a tyme nowe passynge to Naples, with his wife the Quéene Isabella, where hee at that tyme was earnestly lookte for, and arriuyngi n the morning with one Gallyonely, the others lesse redie, but folloyng after, was receaued of the inhabitauntes honorably, who while hys breakefacke was then a prouidyng, whilste also the Palace was then a furnishyng, walkte alone without company in the greate haule, whither also at the same tyme by happe came a fisher, whiche euen then had taken a goodly greate fishe, which he there mente to present vnto the king: but this fisher not knowyng hym in dede, demaunded of hym, where the king might be, who incontinẽtly said, that himself was he, whereat the fisher began to laugh, supposing that he had but borded with hym merily, and besought hym againe to learne hym where hee was, to whom he aunswered as before, that he was hee, but the fisher neither seeyng in hym (as he thought) any the porte, or maiestie of a Prince, withdrewe hymselfe

with

with his fishe againe, wherat the king had greate sporte, and laught. And immediatly certaine courtiers entering to whō, (after their accostomed, & vsuall reuerence donne to his maiestie) the king saieth, laughing merily: gentlemen if ye geue not yonder good fellowe to vnderstande, that I in dede am the king whom he seketh assuredly we shall not taste, of that greate fishe for our breakefaste. Whiche wordes as he thus spake, the fisher againe returned, and seyng hym in suche sorte, on euery side honored, imagened that he then, was king in dede, and so fallyng on his knees presented to hym, his fishe. But thys happened to hym, a harmelis, a pleasant, and a merye iest, farre otherwise, then an other chaunce, which afterward betided hym, by the very like, or same occasion. For an other time beeing hym selfe at Barcellona, and following the sacrament, with all his courte, in the daie of ỹ solēnization thereof, he sodenly was assailed of a certeine Spaniarde, which with a weightie, and long dagger, reachet hym suche a blowe on the necke, that had it not been for a greate chaine that he wore on, whiche bare of, and defended the greatest force therof, it very nigh had sundred his heade from the bodie. This Spaniarde was incontinently apprehended, and the multitude doubtyng leaste hee also hadde some consortes, the soner to force hym to confesse therein a truthe, did hym to be rackte, in moste cruell maner, but for all the tormentes that thei possibly might deuice, coulde not be brought to saie, that he hadde doone it for other cause, but that hymself, was moued in conscience, onely for the disdaine, and malice that he bare hym. And being demaunded, why he either shoulde malice, or disdaine hym, aunswered for nothing els, but for his euill fauored visnomie, as also that he was so crokte, and ill fewtered, and that it so muche greued hym, that he had not dispatchte hym, as any their cruell tormentes might any waie annoie hym. See nowe here then, these straunge aduentures, for that not beeyng formed to the

conten-

contentation of men, we either are refused, or disdained, walking eftesones in daunger, and perill of death.

¶ *Of the horrible tyrannie of Aristotimes, a matter or subiecte not lesse fittyng for a tragedie.*

Chapt. 8.

ARistotimes by the onely fauour, and meanes of Antigonus tyrannously vsurped the seignioryie of Eleusis, where he ruled as Prince so intemperately, that there was no kinde of mercilesse crueltie, whiche he there practised not on the miserable, and poore citezeins: for of nature was he more bloodie, and cruell, then any one other, that liued in his tyme. And the better to increase this his excreable villanie, he vsed still the counsaill, and aduise of men barbarous, to whom he not onely committed the administration, and gouernment of al the whole countrie, but with the same also the garde of his persone. Now emong other his cruelties, whiche he many committed, it shall not bee impertinent, for example, in this place to remember, that which he practised, more then tragicall, againste Philomides, a citezein very honoble, and of good countenaunce. This Philomides hadde a daughter, of a maruailous good grace, and excellēt beautie, called Micca, on whiche a certaine soldiour, that hight Lucius, well fauoured of the tyranne, became inamoured by meanes whereof, he sent to the father, that he immediatly, and without staie, should sende him his doughter. Philomides all amased, at this vnchaste demaunde, and with the same knowyng his authoritie with the tyran, dreadyng leaste percase worse should betide hym, bothe he, and his wife earnestly, intreated their doughter to go to hym. But the yong maide, whiche better loued her honour, then her life, as she that had been chastly, and ver-

nously brought vp, threwe her self doune on her knees before her father, imbrasyng hym, as harde as she could doe possiblie, moste humbly besechyng hym, in no wise to permitte, that she should expose her self, to suche, and so greate a dishonor, and that he rather should hasten, to see her dedde before hym, then with suche barbarous cruelltie, so to be deflowred. The father then moued with these her many teares, beganne also to weepe in moste bitter maner, so did the mother sobbyng, and blubberyng with paine, and hauyng now staied some little tyme, without resolution, Lucius inpatient, in his immoderate villanie, not seyng her to come, as was his commaundemente, went himself in moste furious rage to her fathers house, where findyng her, on her knees, imbrasyng her father, with thunderyng threates commaunded her, incontinētly to rise, and followe hym. But she beginnyng a freshe, then her moste bitter plaintes, staiyng, and refusyng to rise at his commaundement, this odious monster forraged, trailed her aboute the house, rentyng her apparell, not sparing to dispoile her, till she was al naked, beatyng her more cruelly, then my penne can here speake, but she with suche constaunte courage, supported this villanie, that she neither shrichete there at, or vsed any exclamation, she wyng her selfe ready, to indure, and tolerate, what so he would, or could doo to her more. At the sight of whiche so horrible a spectable, the father and mother, bothe moued, in straunge maner, weepyng, and criyng, fell on their knæs before hym, beseechyng hym to haue pitie, and compassiō, bothe on her, and them, but seyng that thei nothyng might gaine of this mercilesse lecherer, began to appeale, bothe to the goddes, and menne. Where at this homicide, more wrothe then before, drew out his sworde, and slue the maide, imbrasyng her fathers knæs. At whiche moste inhumane, and vnheard vilanie, Aristotimes, was not onely not moued, but of the Citezeins, whiche blamed, or mislikte of this tyrannie, some he did

to

to death, some others he banished, so that more then. viij. hundred, by this meane in haste fledde thence to Etolium whiche afterward wrote their earnest letters to the tyranne, desiryng hym that he woulde graunte license to their wiues, & children to come vnto them, whiche thyng thei could not in any wise obtaine. But certaine daies afterward, he tretcherously did proclamation to bee made (as was the maner) vnder sounde of Troumpette that it should bée lawfull, for all the wiues of the banished, with their gooddes, and children to departe to their housebandes. Whiche newes to these dames, was so glad, and ioious, that thei forthwith beganne to make their males, and packettes, some prouidyng horses, some waggons, and Charriottes, more easily to passe theim selues, their gooddes, and their children, but at the daie appointed, being all at the gate, at whiche thei should passe, with all their waggons charged, as is fore saied, with their gooddes, and children, as thei were then settyng forward in their iourney, there came againste theim, all the garde of the tyranne, whiche with horrible threates, criyng a far of saied vnto theim, arreste ye, staie ye, whither will ye, ye harlottes: and approchyng to them, commaũded them in haste to retourne, ouerthrowyng their Charriottes, and wagons, on the grounde, with all their gooddes, and children in theim. But these women, by meanes of the presse, lesse able to retourne, ne yet to assure themselues in that tumultuous thruste, and that whiche was moste lamentable of all, thei sawe their children slaine, and dismembered vnder horse fete, and waggons, not able to helpe them in any sorte, whatsoeuer. So that when these soldiours had chaste into their companie againe, certaine women, and children that straggled out, hopyng to haue escaped their tyrannous, and bloodie force, thei draue thē all together, as a flocke of shepe, beatyng theim, and laiyng them on, vntill thei came to the palace, where when the tyranne had taken from theim, all their money, or

treasure, he did theim to bee imprisoned togither, bothe theim selues, and their children. This crueltie so muche now displeased the citezeins, whiche not knowyng how, thei beste might moue this tyranne to compassion, determined to sende sixtene Vestall Nonnes, consecrated to Denis, beyng apparelled in their moste holie, and moste religious habites, hauyng also with theim, all the sacred thynges in their Churche, and so in good order, proceded the right waie to the palace, intendyng to craue mercie of the tyranne, for these women, and children. Whither when thei arriued, the garde beyng moued, with their reuerente solemnities, made theim easie passage, to the presence of Aristotimes, who arrestyng to vnderstande the cause of their commyng, perceiued at the firste, bothe what their sute was, and commyng thether, where at al wrothe, tourned hym to his garde, checkyng theim marualously, for hauyng permitted these Nonnes to enter. Wherefore the garde, without any respecte, either to their, or ser, or Religion, with greate wannes that thei commonly carried in their handes, so miserablie outraged these poore, and innocente women, that thei moste pitifully were bothe beaten, and bruised, or thei might passe out from the courte again: and farther, for that thei presumed to enter into his presence, eche of theim was condemned in twoo Talentes vnto hym. In this Citee was there a noble gentleman that hight Elanicus, twoo of whose sonnes, this tyranne had vniustly doen to die, but the fathers force (for that he was very olde, and decrepite) he neuer at any tyme feared, or suspected. This manne not longer able to supporte this outrage, this inspeakable tyrannie, and oppression of his countrie, determined by some meanes to auenge hym on the tyranne. Now while these thinges thus stode, the citezeins which were fledde (as is fore saied) into Etolium, had gathered togither, a certaine companie of soldiours, entryng with them in armes, into the countrie of the Eleusions, where

thei

thei gate certaine holdes, whiche thei strongly fortefied, and determining to arrest there, mouyng warre so to Aristotimes, sundrie others of the saied countrie, came daily vnto them, so that quickly thei were growen to a reasonable multitude. By meanes whereof the tyrãne, was in suche a maruailous perplexitie, that immediately he hasteneth to the aboue saied dames imprisoned, and for that he was of nature fell, and cruell, he rather thought to obtaine of them by minasyng wordes, then by intreatie, or courtuous speache, and therefore commaunded theim, with rigorous threatenynges, that thei should by Ambassadours, write vnto their housebandes, that thei immediatly lefte, and retired, from their purpose, otherwise that he would murther all their children, & whippe their wiues naked aboute the citée. To whom these women would not aunswere at all any thyng, whence all in choller, with frowmyng face he crieth, acquainte me, I charge you, with your determinate resolution. But this poore companie with feare all appalled, durste not to answere hym one woorde in the worlde, eche of theim beholdyng, and lookyng on the others, as though thei nothyng had accompted of, or feared his malice. Now emõg the others, was there one Megestena, the wife of Temoleon, whiche as well for the nobilitie of her housebande, as also for her owne rare vertues, & honestie, was as the principall, honoured of all th'others. This woman at the commyng, and entrie of the tyranne, neither would her self rise, neither would she permitte that any of the reste should, whiche at laste, when she had aduised her, of his discourse throughly, without mouyng from her seate, or doyng any other reuerence, aunswered without more as hereafter followeth. If in thee Aristotimes, were any kinde of wisedome, or discretiõ, thou neuer wouldest addresse thy self vnto vs sely womẽ, willing vs to prescribe to our housebandes by letters, what is moste expediente for them, or what thei ought to doe, but rather shouldeste

sende vs safely hence vnto theim, vsyng thy self in woordes more discrite, and sober, farther in thy deedes shouldest thou also be more considerate then thou lately wast, when thou in this sorte diddeste, bothe imprison, and abuse vs. And now againe perceiuyng, that there remaineth to thee, none other practise, wouldeste vse vs as instrumentes, with woordes to deceiue, and delude our housebandes, as thou lately in like sorte haste abused vs, thou loseste thy labour, and trauaileste in vaine, for we by thee againe, will neuer so bee betraied. Neither thincke thou them on the other side, to be in deede suche wantõs, that onely to gaine the liues, of these their children, to kepe, and saue their wiues from momentarie ignominie, thei will leaue to pursue, that whiche so honestly thei now haue enterprised, that I saie, whiche thei are bound to doe, for the libertie of their countrie: for the losse of vs, and their children, shall not be so greuous vnto theim, as thei shall be well satisfied, if thei maie deliuer their countrie, and their neighbours from thy tyrannie. Megestina this aboute, yet to haue saied more, the tyranne could no longer refraine his ire, but in furious rage, commaunded her childe to be brought hym, whose bloud himself threatened presently, to spill before her, but whileste his ministers sought the childe, emong the others then there prisoners, the mother with maruailous constancie, called him by his name, saiyng: Come hether to me oh my little soonne, to th'intent thou rather dye in my handes, which tenderly loue thee, then with the swoorde of so barbarous, or monster, or tyranne. These woordes more moued Aristotimes then before, which laied his handes on his faucheon, incontinentely to haue slaine her: but Cilon then present, one of his familiers, staied hym, labouring to appeace his harde, and cruell malice. This Cilon was one of them, whiche with Elanicus secretly, sought the ruine of this tyranne, not longer able to supporte, or to indure his villanie. And in fine by good happe, so muche prenailed

led with hym, that he did againe his ſworde into his ſcaberde, ſhewyng hym that it was a deede moſte ſhamefull, and ignominious, and of all others moſte vnworthie of a prince, to laie violente hande, or doe force on a woman. Shortly after a ſtraunge, or prodigious matter befell, fore ſhewyng the aſſured falle, and ruine of the tyrãne, for beyng in his bedde, hymſelf, and his wife, while the Cookes in the mornyng were buſied, prouidyng his breakefaſte, an Eagle was ſeen to flie, with meruailous impetuoſitie, directly ouer the palace, lettyng fall a ſtone vpon the kynges chamber, preſicely againſte that place, where he laie in his bedde, and with the ſame giuyng, a greate, and loude ſcriche, vaniſhed out of the ſight, of all ſuche as behelde her. The tyranne thẽ awaking, through the noice of his people, which well behelde this ſtraunge aduenture, & maruailouſly amaſed at the diſcourſe thereof, cauſed to be called incõtinently a ſoothſaier, in whom he repoſed greate truſte, and confidence, to knowe (if it were poſſible) what this might ſignifie: who badde hym to be of good courage, and merie, and that this none other thyng, at all denoted, but that Iupiter had care of hym, and fauoured his doynges. But to the Citezeins, he ſaied the contrary, to whõ he was aſſured, that he might vtter franckly, and without offence his minde, eſpecially for the malice thei bare to Ariſtotimes, for he eftſones warranted them, that the tyranne was then threatened from heauen, and then preſently liued in greateſt daunger that was poſſible. Whence Elanicus with his companie, ſuppoſyng it not good, to protracte the tyme any longer, determined to aſſaile hym the nexte daie followyng. This night then commyng Elanicus dreamed, that one of his ſoonnes came to hym, tofore executed by the tyranne, whiche with a loude voice cried earneſtly, and ſaied: father, why kepe you your bedde? why lye you nowe ſleepyng? why ſlacke you your matters? why ſtaie you ſo long? doubte you any thyng to morowe, to be Prince of

this

this citée: Elanicus affiyng then maruailously in this vi-
sion, hastened in the morning earely, to finde out his con-
federates, whiche he exhorted without staie, to sette for-
ward in their busines. Euen in this same instant, newes
came also to Aristotimes, that Craterus was come with
greate force, to aide, and assiste hym, and that thei pre-
sently, incampte nigh vnto Olympia: whence he wart, so
glad, and ioyous, that he then thought no occasion remai-
ned more, of feare, and on a brauerie issued out of the pa-
lace incontinently, accompanied onely of Cilon, not loo-
kyng, or caryng for his garde, that scatteryngly a loofe,
and farre of followed hym. Whiche thyng Elanicus per-
ceiuyng, and thinkyng that occasion, was then well offe-
red, not giuyng the signe betwixt them appointed, lifted
vp his handes, to the heauēs, and with a loude voice said:
what, longer abide you, ye valiaunte, and couragious?
Why shewe you not your prowes, in the middle here of
your Citée? Then Cilon immediately draweth out his
swoorde, and slue one of theim, that in haste, was come to
waite on the tyranne out of the palace. And on the other
side Aristotimes, seyng bothe Trasibolus, and Lampidus
assailyng hym, and supposyng to escape theim, fled to the
Temple of Iupiter, where he was slaine, by the multi-
tude pursuyng hym, and his bodie drawen out thence, in
the sight of all men, libertie beyng proclaimed through-
out the whole Citee. The multitude in heapes, inconti-
nently then assēbled, but fewe yet came to see or behold,
that lothsome carrion, before these women were deliue-
red, whiche hastenyng to that place, ioiously honoured
them, that by the death of the tyrāne, had deliuered their
countrie. In the meane tyme, the people running in hast
to the palace, where the Quœne, aduertised of the death
of her housebande, dreadyng muche that, whiche in dede
insued, lockte her self vp in her closet secretly, where she
strangeled her self, without the helpyng hande of any.
Now had this tyranne twoo very faire doughters, bothe

of

of ripe yeres, and readie to bee married, whiche vnderſtãdyng of the faule of their father, withdrewe theimſelues, in all haſte aparte, into their cabinette, whence thei incontinentely were drawen out, by force of the people, and diuers readie, violently, and without more to haue ſlaine theim, Megeſtena, with the reſte of the impriſoned women, ſkilfully appeaſed that their ragyng furie, beſechyng theim to abſtaine, from the yonge gentle women, conſideryng the tyranne (though otherwiſe fell, and cruell) had neuer yet, thei all beyng his priſoners, imbrued hymſelf in the bloud of any one of thẽ. At the requeſt thẽ of theſe dames, eche weight was ſone appeaſed, whiche after cõſultation, reſolued on this point, that with their owne handes, thei ſhould doe themſelues to dye, chuſyng what death ſo euer, was to theim beſte likyng. Then were thei bothe ſhutte into a chamber togither, the elder neither in geſture, nor in woorde, ſhewyng any kinde of ſorrowe, tooke from her waſte, her girdle, faſtenyng it to a poaſte, and beyng readie therein to dye, exhorted her ſiſter, with manly courage to doe alſo the ſemblable: but the yongeſt then taking her ſiſter by the hande, beſought her moſte humblie, that ſhe might dye firſt, to whom the other aunſwered: euen as ſince our cradles, hauyng ſtill liued, and continued togither, I neuer yet denied you any your demaunde, ſo am I contented, to accorde you againe this your laſte, and fatall ſute, whiche is, that I liue vntill you bee dedde, although of all others, this aſſuredly will goe nigheſt me, to ſee thee myne owne ſiſter, to bee ſtrangled here before me. Now tooke then the youngeſt in hande her girdle, whiche with trẽblyng fingers moſte pitifully ſhe knotted, the other aduiſyng her well, to faſten it aboute her necke, that ſhe more quickly, and more eaſily, might paie the tribute due vnto nature, which ſhe ſone after her fare well giuen to her ſiſter, dolefullie accompliſhed. When ſhe now was this paſte and gone, the other ſtretched foorthe her bodie, in moſte reuerent ma-

ner possible, semblablie coueryng it, as appertaineth to the dedde. After which she tourneth about to Megestena, moste humblie intreatyng her, that after her death, she would not permitte her bodie to lie naked on the yearth, whiche her requeste, being easily graunted, she tourning strangleth her self, in the same girdle of her sister.

¶ Why, and for what causes, men rarely aspire, to the assured perfection of thynges in this life.

Chapt. 9.

FIue principall thynges are there, that distourne manne from the ripe, and mature cognition of thynges in this life, whiche if he well knewe, he then might repute himself for perfecte, and wise. The firste is the ignorauncie, or not knowyng, of his ende, to wette, his not knowyng, to what ende he is borne. For assuredly, if he well knewe it, he would no thyng lesse pain hym self, to attaine there vnto, then he presently doeth, to aspire to pompe, and honour, in whiche (appetite rulyng hym) his onely felicitie semeth to consiste. But in this case, I maie compare manne, to a kynges soonne in his infancie, of whom, if you will aske, whiche he loueth better, the succession of a kyngdome, or els an aple, or a cherie, whiche presently you shall offer hym, it maie not bee doubted, but he will refuse to bee kyng, to plaie with, or tast of the aple, or cherie, and that, for that tofore, he percase thereof hath tasted: So fareth it with manne, who if he be demaunded, whiche he moste affecteth, or riches, or learnyng, he at firste will desire, to be maister of money, ignoraunt, and lesse wetyng, that the learned onely, and he alone is riche, and father, that it also is necessarie, that the sage still order, and gouerne his countrie, and that also without knowledge, honour is not honoured, but rather

ther becometh a note of ignominie, and ſlaũder, and that greate wealthe alſo without good letters, is the true pathe to ſenſlis brutalitie, the roote of preſumption, and accompliſhemente of ruſticitie: but the wiſe ſufficeth to directe hymſelf, and others, poſſeſte of theſe threaſures, that neuer maie faile hym. But this all happeneth vnto manne, for not knowyng, to what ende he is borne. The ſecond is, the immoderate vſe of pleaſures, of the minde, as well as alſo of the bodie, whiche bothe annoye, and drounc, no leſſe the exteriour motions to vertue, then the interiour alſo, and theſe of the ſpirite. So that manne ſo folded in the filthe of this worlde, maie well bee reſembled, to the doughter of a Prince, faire, and beautifull, to whom alſo appertained after her father, the kyngdome, but for hauyng committed fornication, with a bond man deformed, and odious, is depriued thereof, to her eternall infamie. The thirde iſſueth of the euill diſpoſition in mãnes bodie, whence manne, of learnyng, and good letters, for the moſte parte is incapable: and this ſome tymes is cauſed, by the place of his birthe, whence he taketh to be, of an imperfecte, and impure complexion, as in certaine countries in the Eaſt, where, as in partes of Africa, men are borne ſo ſenſlis, and beſtiall, by meane of the extremitie of heate in theſe ſoiles, that thei liue as brute beaſtes, incapable of reaſon: and on the other ſide, in the coũtries Septentrionall, or Northe, in other ſome places, by extreame coldnes, are menne borne, ſo wilde, and ſauage that ſome of them refuſe not, to feede on mannes fleſhe, ſuche are the Gothes, and Oſtrogothes, with others. And theſe people maie be compared to an Egle, in whoſe foote there is faſtened a ſtone, of ſome waight, whiche letteth her, there to flie, where by nature ſhe deſireth, to wete, aboue the cloudes, in the ſupreme, and higheſte, region of the aire. The folwerth is the difficultie, and hardnes of the ſciences, for though man ſee, that in harte, and minde he deſire, to ſearche the truthe, and cauſes, of haute, and

profounde matters, yet findyng theim so labourous, and harde to vnderstande, he vtterly giueth ouer his firste attempte, and enterprise, and becometh like vnto an iye, whiche to looke on the Sunne, fasteneth it self closely, whence issueth suche a pearsyng, and extreame brightenes, that it so eclipseth, and troubleth the sight, that it in no wise is able to looke thereon, or abide it. The laste, and worste of all the others is, a certaine affectiõ, whiche manne hath conceiued in his youthe, especially in these thynges, in whiche he hath been fostered, and bredde vp, with long continuaunce afterwarde in thesame, for custome easily conuerteth it self into Nature, by occasion whereof, there groweth in manne, a moste assured desire and singuler loue in these thynges, where vnto he hath been vsually accustomed, hatyng, and disdainyng continually the contrary: and in this errour the whole worlde is this daie almoste drouned. For see we not thesame, in the yong children of the Turkes, which before thei come to be of iudgemente, or reason, abhorre, and detest all christianitie, as doeth also the Iewe. Againe we see, that the peasaunte, or countrie manne, for hauyng been nourished, and accustomed to the countrie, dieted, and appareiled grossely, as is their maner, flieth, and refuseth the acquaintance, or companie of the courtier, as also of these others, that liue in well ordered, and ciuill citees: whēce riseth this prouerbe, vnhappie is that birde, that was bredde in an euill vale, for hauyng been fostered, and still kepte in thesame, she can not at any tyme depart thence, and leaue it, though assured to bee els where better, and at more ease. Neither in this case onely, haue we experience here of, but farther our selues hate straungers, and these of an other countrie, yea, though we neuer liued in their companie, or sawe them, onely perchaunce, for that we haue heard euill of theim. In women also is this errour notorious, to whom so muche please these thynges, that thei haue accustomed, whith though thei be in deede,

A prouerbe among the Frenchmen.

leſſe profitable, or honeſt, yet maie thei in no wiſe learne, or receiue the contrary. Finally this loue, of vſe, or cuſtome, with the diſlikyng of that wee knowe not, is almoſte generally ſeen, in all thynges of election. Wherefore we muſte baniſhe from vs, euery theſe impedimentes, to the ende we maie knowe (if it bee poſſible) perfectly to iudge, in caſes of difference: for in theſe thynges cõſiſteth the abſolute perfection in this worlde, the pathe alſo is it, to felicitie in the other: followyng the good huſbande manne, that well laboureth his ſoile, takyng from it firſt, all thiſtles, and euill weedes, and after beſtoweth in it, as order aſketh, good ſeede. So alſo the Phiſition that would reſtore to healthe, his ſicke, and weake patiente, pourgeth hym firſte, of all his corrupte, and ſuperfluous humours, for that in a matter euill, and ill diſpoſed, a newe forme eaſily, and at the firſte, is not induced. We then muſte indeuour by all meanes poſſible, for mã that is reaſonable, and yeldeth not vnto reaſon, but dwelleth ſtill, as wedded, to his owne fonde apetite, is as he that would ſaile, on the toppe of high mountaines, or builde hym houſes on the reſtles, and ſurgyng waues of the ſea, whiche bothe are leſſe aduiſed, and fruitleſſe imaginations.

How vnlawfull a thing the cumbate is, and that princes ought not in any wiſe to permitte it.

Chapt. 10.



S by the colde charetie, and malice of men abuſe is creapte into all thinges in the worlde, ſo falleth it out in the cumbate, or fight of twoo, whiche in the beginnyng in ceirteine caſes, and doubtes of greate controuerſie, whiche otherwiſe could not bee determined, or decided, was then by greate princes, when hoſtilitie, and war

firſt beganne to growe, vpon iuſt conſideration honorably receaued. But in this our age, it now is, ſo common, and ſo abuſed, that euery priuate, and meane Souldiour, for little cauſe, or ſmall matter is redie to attempte the cumbate againſt his aduerſarie. And that whiche geueth me greateſt cauſe of meruaile, is to ſee that Chriſtian princes, and none others admitte it, to whom, aboue all others it expreſly is, prohibited and denied, and yet groweth it ſtill, to be ſuche, and ſo common, that if God for his greate mearcies ſake extinguiſhe not the memorie thereof, I feare me, that prelates, and churche mon, will not ſhame at the laſte as valiaunt champions to enter the liſtes among others. This kinde of fight is denied man, firſte, and eſpecially by gods worde, it alſo is denied hym by the Ciuile, and Canon lawe, it is denied, I ſaie, to the partie that demaundeth it, alſo to hym that permitteth, or authoriſeth it, and in fine to all ſuche as would looke on, or beholde it By Gods worde we preſue it, in this ſorte to be denied. Euery acte by whiche GOD may bee tempted, is to a Chriſtian expreſly prohibited, for it is writen thou ſhalte not tempte thy Lorde, thy God. That God is tempted by this meanes, this make I it euident. To make proofe of theſe thinges, whiche by none other meanes, might be brought to good ende, but by the onely prouidence, and iuſtice of God, is no thinge els, but to proue, and tempte God, as is ſinne in caſes of purgation, wher it euermore is moſt plain, and euident, that accordyng vnto the order of nature, the ſtrongeſt, and moſt valiant ouerthroweth the weaker: but the contrarie (whiche is that the leſſe able ſhoulde conquire the other) neuer chaunſeth but by miracle onely. To ſuche then in force and courage ſo different, enteryng the liſtes to fight the cumbate, the victory is lookte for at hys handes, that maintaineth the iuſte quarell, to the intent the truthe, might bee thence aperte, and manifeſt: this tempte we then God, willyng that he worke herein miraculouſly

raculouſly, that whiche in dede, he ſhould doe, if the moze valiaunt were ſubdued, by the timozus, and impotente, whiche were cleane contrarie, to the ozder, and lawe of nature. Againe we maie in like ſozte pzoue it by this argument: when the lawe inhibiteth any thing, it alſo inhiteth in any wiſe to doe that, by meanes of whiche a mã maie committe the thinge inhibited, ſith then to vs, by God him ſelfelfe, murther is nenied, the cumbate is alſo by the ſame reaſon denied, fozthat therby is committed homicide. Dz other wiſe againe it might bee ſaide in this ſozte: in holy wzete is fozbidden euerie acte that accozdeth not with charitie, whiche is the ſole grounde, and foundation of vertue, but the cumbate is an acte, that accozdeth not with charitie, charitie beyng none other, but the loue of God, and our neighbour, therfozе the cumbate in holy wzite is fozbidden, foz who ſo entereth the liſtes, thirſteth as is euident, the blodde of his neighbour, traiterouſly rebellyng, and diſobaiyng the diuine maieſtie. Finally it alſo is fozbiden by the Canon lawe, foz that it followeth the rule of the Scriptures in all thinges: by that reaſon then that it is pzohibeted in the one, it alſo is pzohibited, and fozbidden in the other. By the lawe of reaſon it alſo is pzohibited, foz whatſoeuer is contrarie, oz repugnant to naturall equitie, is by the lawe of reaſon alſo pzohibited, whiche reaſon ſtandeth grounded on naturall equitie: and natural equitie willeth, that the ſame that cõmitteth the crime, ſhould foz the ſame crime alſo be puniſhed ỳ innocente not hurte, oz annoied in any thing, but the contrarie is oftetymes ſæn and knowen in this caſe. Againe naturall reaſon, on whiche is grounded (as we haue ſaide the ſtaie of man) laboureth chifely foz the pzeſeruation, and augmentation of man kinde: but by this policie, the deſtruction, and diminution of manne kinde is haſtened, this policie therefozе erileth from naturall reaſon. And ſurely no thing, maie be farther of frõ loue, oz naturall reaſon, then is this vniuſt pzactiſe of the

cumbate,

cumbate, for therin are permitted men to murther each the other, for whom our saviour paide that inestimable price of his death, and bloodshedde. Also in this sorte may we argue against it, no man ought to purchase to hymselfe honour, or profite, by the detriment of an other: or this, no man ought to wishe to an other, that whiche hee coulde not be contented, to wishe to hymselfe: but in the cumbate is evident both the one, and the other, for that who so demaundeth it, searcheth his owne glorie, by the ignominious depravation, and detrimente of an other, to wete of hym against whō he fighteth, his neighbour: and wisheth also to hym, that whiche he, in dæde, lesse would to hymselfe, I meane both to subdue, and kill hym. The cumbate is therefore utterly to bee refused. Out of the Ciuill law, we also in this sorte maie argue: the law prohibiteth euery acte, by which iustice either is, or maie be denied to any, but in this case it eftsones is denied to the innocēt, for he falleth in the listes, & his aduersary triumpheth, by the saide lawe therefore it cometh to be denied.

Of the greate constancie of the Aritasila, *with her honest policie, and deliuerie of her Countrie.* Chap. 11.

THe constancie of the noble Aritasila, of Cyrena, meriteth to be spoken of in al tymes, and ages. The doughter was she of Eglator, and wife to Fedim, whiche in nobleiesse and wealth was reputed for one of the worthiest in that Citie: she also in beautie no lesse ercelled, then she did in witte, with a merueilous facilitie, and swetnes in talke. It chaunsed nowe that Nicocrate, cruelly, and tyrannously oppressing the countrie, had doen to death diuers honest Citisens, and among others his erecrable, and intollerable villanies, hee also executed Melnaipus Apollo his præste, to th'intente himselfe might vsurpe the office sacerdotall. Shortly after

Some reade Nicocreon.

by

by dishoneste gyle, he did Fedim also to die, the husebande of Aretafila, takyng her to wife by force, and against her will, not leauyng from tyme tyme, to abuse the poore Citisens, waring euery daie more fell, and more cruel then other, so that on a time in his rage, and furie, he bloodely slewe a greate number in one instant, and for that the vsage was to burie theim without the Citie, was aduertised, that diuers liuyng, were noised to haue been of the nũber slaine, to the intent thei might be carted out of the towne among ẏ deade, so to eskape his impacable malice, by meanes whereof he sente a greate troope of his Souldiars, immediatly ẏ in all haste, to kepe the gates, which with long weapons, and pẽkes of Iron, redde hoate with the fire, punchte, and pearste all that past theim in moste vnreuerent maner, by that meanes to make proofe, whether any there liued or not. These thinges displeased muche Aretafila his wife, whiche moued to greate compassion, through the loue she bare to her countrie, besides that she hated hym, for his tyranny executed against her best beloued Fedim, determined, in fine, to hassarde her life, to bereue the tyranne (if it were possible) of his. And although Nicocrate moste ardently loued her, not leauing any paine to please, and contente her, yet coulde hee not for all that alter her honorable determination: so that when all the other Citisens through the greate force of the tyranne, were all in dispaire, of frædome, or libertie, she alone still continued, in assured hope and confidence, by some meane to dispatche him and to deliuer her countrie. For the more assured performance of this her determination, she calleth to memorie the noble valiauncie of Ferea that renoumed Thebane, whose courage, ẏ vertue she determined in the accomplishemẽt of this so greate, and weaghtie a matter to imitate, and followe, and for that she had none assistantes, as had the other many, she resolued to inpoison hym, in cloase and secrette maner, by meanes whereof her selfe, was, in greate daunger of

death, as shall bee here after saide, for that she eftsones failed, with such conuenient opportunitie to minister her potions, as her selfe still desired, and at last suspected and taken with the maner, was not able to excuse her selfe, with manifeste proofes, conuicted of that folly. Whence Caluia the mother of the tyranne, whiche more then fatally hated her, and as a woman of fell, and mearciles courage, perswaded with her soonne to execute her in most shearpe, and cruell maner. But the greate loue that Nicocrate baere her, with her assured constancie, and valiant courage on the other side, aunsweryng so wisely to euery her accusers, caused that her death was not hastely pursued: howbeit after long and many examinations, beyng moste plainly, and apertly conuicted, not able to excuse her selfe, but that she had prouided it, in the presence of the iudges, she boldly saide this much. I confesse my Lorde, and husebande, that this drincke by me was, and by none other prouided, of purpose to haue geuen, or bestowed it on you, but not that I euer thought, or in any wise knew that it was either noisome, or venemous, but continually I supposed it to be a confection amorous, for seyng that I was enuied of sundrie Ladies, and gentlewemen, especially for that it pleased you so well to thincke of me, as also for that they see me aduaunced in honour aboue theim, and doubtyng leaste they might allure you, by some meanes also to fauour theim, I prouided this potion, to increase, and continue your good affection towardes me. Wherefore if I any thing haue herein offended, surely I ought not in trothe to bee punished, for that onely loue, to attempte it, and no thing els hath moued me, and not as some would, or malice or rancour, and yet neuer the lesse if I must be punished, death haue I not deserued as an impoisoner, but as a woman that through to muche loue haue deuised inchauntmentes, or licours amatory, to force her husebande no lesse to loue her, then she bothe hath, and doeth loue hym. Thus she

with

with a sober countenance, and like grace, in defence of her selfe, semed of parte to haue satisfied, and contented the tyranne, wherefore, he would not that she should in any wise bee doone to death, but commaunded, that she should bee laide on the racke, where through tormente she might aunswere a truthe to eache demaunde. Caluia now prouided with diligence the rancke, doyng her to be tormented in moste cruell maner, besides that her selfe also in person leafte not to plaie her parte therein, vntill at the laste she was as werie, as was possible for her to be. Yow be it, Aretafilia confeste no thing at all: by meanes whereof she was in the ende deliuered, and receaued as inculpable, by the tyranne Nicocrate, which sorrowed mearueilously, for that he had doone her in suche sorte to betormented, and beyng vanquished with loue, practised with giftes, and iuels, to reconcile her againe vnto hym. But she as a wise, and prudent dame, fained that she could not but loue hym continually, but hauyng laide vp in her bosome the memory of these tormẽtes, attended ỳ time onely, and place, to auenge her, and whilste she often tymes deuised with her self how she best might accõplishe it, beholde this occasion, in happie time offereth it selfe. She had by Fedim a doughterof rare, and excellent beautie, vertuous with the same, and verie well nurtered, as also Nicocrate a brother that hight Leander, yong, and dissolute, hauntyng in euerie corner, the companie of women, whom notwithstandyng to acquainte, with this her doughter, in secreate, & cloase meane she labored continually, in suche sorte that by inchauntmentes, and other pretie confections, whiche had been for the more spedie accomplishment hereof taught her, she easely constrained him to loue and like her, principallie for that the maide, was by her mother tofore instructed, to shew him what in her was, al notes of loue, and loialtie. After this, she so wrought here in, tha Leander besought his brother to geue him this maide for wife, and companion in bed,

whiche he easely obtained, by the consente of Aretafila. This marriage now solemnised, Leander that loued beyonde measure this yong dame, neuer had his fil, or was satisffied in disportyng with her: wherfore on a night by the counsell of her mother, she perswaded with hym to procure the death of his brother, to attempte and take in hande a matter so honorable, as was that by his death, to deliuer his coũtrie from tyranny. And farther she added, that he might be assured, that the Citisens in recompence thereof, would chuse hym for their Kinge, besides that, if he did it not, if happely his brother by some other meanes were slaine (which was impossible for him long to eskape) that his life also then coulde not be but in hasarde, laiyng euidently before him, by manifest exãples, the execrable, and barbarus crueltie of his brother, which onely depriued not the Citisens of their libertie, but also him that was his naturall brother, and that this is true, saide she, consider that it was not in thy choise, to take to thee a wife, but that thou first must become, a long, and humble futor. Leander thẽ at the perswasion of his wife, at that instante resolued to conspire the tirannes death, especially vnderstandyng, that it well pleased Aretafila. Wherefore breakyng, and impartyng with Dannides, his moste trustie, and assured frende, did by his helpe, and aduise therein so muche, that he shortely after had slaine hym, hymselfe crouned king, and Prince of the countrie, whence he streight grewe, to be of suche puissant authority, that he by little, and little contemned Aretafila, and her coũsels, so that he rather made it euident vnto all the worlde, that he was an homicide, and murtherer of hys brother, and not a conspirer of the death and fall of the tyranne, for continually he gouerned the people with iniustice, although hee yet againe after warde somwhat beganne to reuerence, and honour his mother in lawe. Wherfore preuely by letters, and messengers sent him, she perswaded with Anabe a Lybian borne, a capitaine

couragious

couragious, and verie fortunate (ſeiyng that ſhe had not yet deliuered her countrie from tyranny, mindyng alſo to diſpatche hym as the other) to enter in armes on the territories of Leander, whiche he did, and being entered, with his whole armie, ſhe calleth Leander, and immediatly telleth him, that neither were his capitaines equall either in experience, or prowes to theſe of the ennimie, and that it ſhould alſo leſſe aduauntage hym, to muche to truſte, or affie in his people, not yet ſo ſurely planted, as he ſuppoſed, in that citie, wherefore her aduiſe was, that he ſhould by all meanes, labour to pacifie, and appeace the wroth of Anabe, promiſing that her ſelf would finde ſome waie for hym, gently, and quietly to conferre at full with hym. This counſell of his mother in lawe pleaſed well Leander, by meanes where of ſhe laboured, to bring theim both together: howbeit, before the time of meting appointed, ſhe ſente certeine aſſured, and ſecreate meſſengers to Anabe, humbly intreatyng hym, that when Leander came to hym, that he either would kill hym, or at the leaſte retaine hym priſoner, promiſing to requite hym therefore, to his full contentation. Whervnto this Lybian accorded, promiſing moſt faithfully to accõpliſhe her demaund. But Leander of nature feareful (as cõmonly are all, & euerie theſe tyrauntes) differred, and prolonged from daie to daie this Parle: till at length through the earneſt inſtigatiõ of Aretafila, who charged him both with inconſtancie, and cowardiſe, eſpecially for that her ſelfe woulde goe to the ennimie with hym, wente forth all vnarmed, at laſt to mete with Anabe, whom when he ſawe commyng with a certeine companie with hym, he arreſted hym ſaiyng that he would go no farther, but all amaſed with feare, woulde then ſende for his Garde. Whence ſhe ſome tymes incouraging hym, ſome tymes alſo with rough wordes reprouyng hym, did ſtill her buſie paine to puſhe, and thruſte him forwardes, and in fine tooke hym her ſelfe by the arme, as welk to harden hym,

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as by force also to drawe hym, till in the ende she was come to Anabe with hym, into whose handes she deliuered hym captiue, and prisoner, who curiously then, and safely kepte hym, vntill hee hadde receaued the whole summe of mony promised hym. After this she returned into the Citie againe, where she discloased (as is aboue saide) the whole order of this matter, vttering euery her polices practised for the deliuerie of her countrie. Which knowen, this mony was immediatly gaithered, and sent as was promised, forth with to Anabe, whiche also deliuered Leander in chaines to hys mother in lawe, whom she againe committed to the keepyng of the magistrate, by whose commaundement he was cloasde vppe, into a greate sacke of Leather, and cast into the Sea, such was his endyng: Caluia his mother was also burned. Now all the countrie came runnyng to Aretafila, and fallyng on their knees did her the greatest honour that was in anie wise possible, especially for that, with such and so greate hasarde of her person, she had deliuered her countrie out of the handes of two tyrantes: and farther in recõpence of these her demerites, they chose her gouernesse (to bee assisted with certeine others) of their countrie: whiche she courtuously (as was her maner) and thãckfully accepted, painyng her self in the administration of iustice vntill all thinges were reduced in to perfect, and quiet state, and afterwarde geuyng vppe her office in to the handes of the Senate, withdrewe her selfe in to a house of religion, among Nonnes, where she liued in contemplation, and praier the residue of her life.

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